



MBurg. delin. et sculp.

THE
Ecclesiastical Histories
OF
EUSEBIUS, SOCRATES, SOZOMEN,
AND
THEODORIT,

Faithfully translated and abridged from the
ORIGINALS,

By SAMUEL PARKER, Gent.

To which is prefix'd .

A DISSERTATION concerning the Use and Authority of *Ecclesiastical History*,

By CHARLES LESLY, M. A.

Together with

The LIVES of each respective Historian, and several useful Notes and Illustrations in the Margin, from the best Authors, as likewise necessary Indexes added by the Abridger.

VOLUME the Second.

Containing the Abridgment of the three first Books of *Socrates, Sozomen, and Theodoret*.

The Second Edition.

L O N D O N:

Printed for J. WILFORD, at the three *Flower-de-Luces* in *Little Britain*; and T. JAUNCEY, at the *Angel* without *Temple-Bar*. MDCCXX.



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To the Right Honourable

ROBERT

Earl of *CARNWATH*,

IN THE

Kingdom of Scotland.

MY LORD,

Ecclesiastical History ought to choose for Patrons, Men of Exemplary Lives, as well as Exalted Rank and Character. Thus *Sozomen* inscrib'd his History to *Theodosius* the Younger; and *Nicephorus* his to *Andronicus Palæologus* the Elder. Indeed the Gay Titles of an Ill Man, before a Book of that kind, are a Banter, not only upon the

A 3 Reader,

The Epistle

Reader, and the Performance, but the Person also to whom the Author makes the Dedication. They look like *Adrian's* Hog over a Gate of *Jerusalem*; and tho' in such an Age as this, they may promote the common Sale, as a little Gold upon the Back of it will do, yet they give Understanding Men a Jealousy of it, and a Prejudice against it: For he that only pursues his own Ends in a Dedication, may be justly suspected to serve other Peoples in what comes after it.

Upon these Accounts, as I am sure the Reader cannot, so I hope your Lordship will not be displeas'd to see these Papers Grac'd and Guarded by your Name. And tho' I know your Lordship is fearful of doing your self Justice in your own Thoughts, yet, I presume, the same Modesty will prevail with you

Dedicatory.

to leave those who honour you to the Liberty of theirs.

History is a Favourite of your Lordship's, as it ought to be with all Persons of Quality: 'Tis the Mirror of Life and Conduct: It reaches to every Capacity of a Gentleman, and teaches him to manage, think, and speak to all Advantage. But that of the Church excels the Civil in many Respects; for besides the Instructiveness of it in our most weighty Concerns, it sets the Nobler Passions o' work, and shews us not only what we ought, but what we are able to do. It entertains us with those great and glorious Examples of Piety, Integrity, Patience, Contempt of the World, firm Courage and Constancy, and true fervent Zeal for the Honour and Service of God, which cannot but excite I-

The Epistle

mitation. And while it offers to our View the insidious Counsels and Practices of false Brethren, it fills us with a Religious Abhorrence of their Names and Memories, and helps to preserve us from being misled by parallel Instances, wherever we meet with them.

I am sure your Lordship will receive and countenance any Endeavours that may contribute to make these good Impressions. You have set your Heart upon Religion and Vertue, and all the satisfaction you take in those Advantages of Birth and Title which the good Providence of God has conferr'd upon you, is the Dedicating and Using of them to his Service and Honour, by such an Application and Exercise of those Talents, whether of Grace or Nature, which he has liberally

Dedictory.

berally vouchsaf'd along with them;
as gives you a full Assurance and
certain Prospect of infinitely greater
Dignities and Glories hereafter. And
nothing less than the Consciousness
of this Merit, and these Expecta-
tions could produce that singular
Sweetness and Equality of Temper,
which so constantly shews it self in
your Conversation, not only on
the level with your Equals, but in
your Condescensions to your Infe-
riors, when you are most obliged
to express the great Concern you
have too often occasion to shew at
the provoking Practices of a loose
Age, which you can do at anytime
without any other Passion but a
Stoical, or rather Christian Indigna-
tion, free from the least Alloy of
Personal Prejudice or Resentment,
being such as proceeds from the
Love

The Epistle

Love of God, and true Religion, and the sense of your own Obligations in Honour and Duty to defend both. In mentioning thus much of your Character, I please your Lordship as little as I flatter you. But the Benefit of such an Example must not be lost to the World; and tho' it sufficiently publishes it self, yet cannot be too much inculcated and recommended.

And, I promise my self, your Lordship will the more easily pardon my Boldness, in touching upon this Subject, which I ought to be as much afraid to prosecute as your Lordship can wish, because you are not alone interested in the Representation of your own Vertues and Endowments, but that Ancient Kingdom too, to which your Lordship is so great an Ornament and Blessing;

Dedicatory.

Blessing; and that Ancient Church, of which you are so dutiful a Son, and so resolute a Champion. That Original Courage which stands recorded in the * Motto of your Family, and has descended to you thro' so long a Succession of Noble Ancestors, now exerts it self in a Cause of greater Importance than it has often had opportunity to do before, that of an Afflicted Church, which has your Lordship's entire Obedience and Love, and tender Compassion, and earnest Prayers to God to multiply her Friends, and by Conversion, to lessen the Number of her Enemies.

Thus the Primitive Professors and Assertors of the Faith bewailed the Breaches of *Sion*, suppled their Mothers Wounds with their Tears, and seconded her Sighs with their

* *I Dare.*

Cries ;

The Epistle, &c.

Cries; and thus affected and employ'd will occur to your Lordship some Instances of Eminent Quality and Figure in the following Sheets, to the contemplation of whose Story, I beg leave more particularly to recommend your Lordship, because I have reason to believe it will be to no Body more acceptable, tho' I am sensible it might have been much better told than your Lordship will find it by,

My Lord,

Your Lordship's

Most Obedient Humble Servant

Samuel Parker.

THE PREFACE.

THE Reader, I presume, will expect two things from me before he enters upon the Perusal of the following Abridgment, a short History of my three Authors, and some Account of my Design and Undertaking; in both which I shall endeavour to acquit my self as much as I can to his Satisfaction.

SOCRATES was born at Constantinople, about the Beginning of Theodosius's Reign. He had two Instructors in Grammar, and came very early under their Care, Helladius and Ammonius, who had left Alexandria, where the first was a Priest of Jupiter, and the latter of † Simius, in high resentment upon Theophilus's demolishing the Heathen Temples there, and settled themselves at Constantinople. Some

† The Ape was a Deity among the Egyptians.

time after, our Historian address'd himself to his Rhetorical Studies, under the Direction (as is probable) of Troilus, an Eminent Sophist and Oratour of that Age and Place; and this Course of Improvement he follow'd till the time when he thought fit to betake himself to Pleading; whence he came by the Name of Scholasticus, a Word then us'd to signify an Advocate or Counsellor, because the Courts were furnish'd with young Lawyers from the Schools of Rhetorick. But he grew out of Love with this Employment, and turn'd his Hand in the Year 440 to another, which we are highly oblig'd to him for, the writing of Ecclesiastical History; a Province which he has discharg'd with admirable Judgment and Diligence. The first shews it self as well in those Excellent Remarks and Applications which lie scatter'd up and down in his History, as in his choice of a plain, familiar Stile, which was certainly very proper for One who made it his aim to relate things as clearly and intelligibly as he could: The latter in the exactness of his Chronology; his correcting those Errors he was led into by Rufinus, and the laborious Search after, and Use he made of, Authentick Monuments, Registers, Records, &c. There

The Preface.

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There are Authors, Ancient and Modern, who represent our Historian to have been a Novatian; and it must be confessed, he has laid some occasion in their way to do so, for he is very particular in favour of that Sect and their Bishops. But then it ought to be observ'd, that all the Civility he shew'd them was only with regard to the Advantage those Bishops had over the Heads of other Heterodox or Schismatical Communion, by their Numbers, and the Character of their Piety. And so far Sozomen befriends them too, who 'tis certain was not one of them; for Theodorus in his Preface to his Tripartite History (as we are told by Valesius, who saw part of that M.S.) styles him *πατριάρχης*; and himself lets us know (L. 9.) that he join'd in the Solemnity of a Publick Procession with the Catholics at Constantinople, in Honour of the Forty Martyrs. That Socrates had a kindness for the Novatians, he intimates in several Instances, particularly by the Allowances he makes for them; and this Tenderneß he might easily contract from a natural Severity of Temper, agreeable to their Strictneß, or from conversing with them, or both. But that he was not of their Body is very clear,
in

*in that he gives the Name of the Church more than once to the Catholicks, and that too in opposition to the Novatians, as well as to other Hereticks and Separatists, with whom he has joyn'd the Novatians; and then too he has inform'd us how little he approv'd what a Novatian (as we understand from him in the same Chap.) would have been highly pleas'd with, Nectarius's putting down the Penitentiary Presbyters; and lastly, Theodorus, who liv'd in the same City, and almost at the same time with him, calls him *Θεοφιλης*, in common with Sozomen and Theodorit.*

SOZOMEN was descended of a good Family, belonging to Bethelia, a Village near Gaza in Palestine. His Grandfather was the first of them that turn'd Christian; a Man of good Parts and tolerable Learning, and much valued for that which render'd him a Blessing to his Neighbours, his Skill in interpreting the Holy Scriptures. He had been converted by a Miracle wrought upon one Alaphion, an Inhabitant of the Place, whom Hilarion, by a short Prayer, deliver'd from a Demoniackal Possession, and in consequence of that Rescue, won over, with his Family, to the Faith. Alaphion probably
was

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was related to Sozomen's Grandfather. His Descendants were very Eminent for their Piety, Charity, and other Vertues, and the first that concern'd themselves to erect Churches and Monasteries in those Parts. Our Historian, besides that of Sozomen, had the Names of Hermias and Salamanes; the latter, 'tis likely, from Salamanes mention'd in his sixth Book c. 32. with whom, as a Descendant of Alaphio, Valesius supposes he claim'd Relation; for that Nicephorus must needs be mistaken in writing him Salaminus, and concluding him thence a Native of Salamine in Cyprus; since we learn from himself that his Family was of Palestine, where he had a Monastical Education, under the Care of a Society which deriv'd their Blood from Alaphion: And in gratitude to These, as well out of a singular Affection and Reverence he had suck'd in for that Course of Life, he lays himself out so liberally in its Praises, and gives us such an accurate and copious History of so many Orders and Institutions of it. He study'd the Civil Law at Berytus in Phœnicia, where there flourish'd a Celebrated School for that Profession, and afterwards pleaded at Constanti-

a

nople.

nople. *The Stile of his History is neither Flat, nor too Pompous Photius prefers it to that of Socrates; and Valesius agrees with him, but yet is not altogether pleas'd with Sozomen's, whom he takes to have been no great Proficient in Rhetorick, and proves him an Injudicious Historian, from some Instances of Impertinent Digression, and Foreign Description. Part of this History, I know not whether so much as Gennadius and Labbè suppose, is now lost, as appears from his Epistle Dedicatory to Theodosius, in which he says he had brought it down to that Emperor's seventeenth Consulat, which was A. D. 441. whereas he does not come so low as to the third General Coouncil, which met in the Year 431. according to Petavius; according to others somewhat later. Before he compil'd that which we now have, he had writ a short Ecclesiastical History in two Books, not extant, beginning from Christ's Ascension, and ending at the Year 323,*

'Tis made a Question, Which of these two Authors wrote first. Valesius offers to make it probable, in a Conjectural way, that Socrates's History is older than Sozomen's. But to me Socrates seems to have
clear'd

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clear'd the Point (L. I. c. 10.) where having told the Story of Acesius, he adds, τέτων ἔτε ὁ παμφίλος εὐσεβίῃ, ἔτε ἄλλος τις ἐμνημόνευσε πόπολις; which was certainly false, and Socrates must have known it to be so, if Sozomen's History had been writ before his; for we find the same Story in Sozomen, L. I. c. 22.

THEODORIT, Bishop of Cyrus in Syria, was born at the Syrian Antioch, towards the end of the fourth Century, of Wealthy and Religious Parents. His Mother had pass'd thirteen Years of her Conjugal Estate Childless, Nature having deny'd her the Power of Conception; when her Husband put her upon desiring the Prayers of Macedonius, a very pious Ascetick, that she might obtain the Blessing of a Son, which in three Years time she did, having first consecrated by a Vow the Fruit of her Womb to God; so that it is no wonder Theodorit should be his Name, who, in a more extraordinary Sense, was both the Gift of God, and an Offering return'd to him. But his Mother had not been so happy as to survive the Danger of bearing him, had not another venerable Secluse, nam'd Peter, obtain'd her Recovery by his Prayers, to which

both her Husband and Son were, at other times, indebted for several extraordinary Cures, and herself for the miraculous Removal of a desparate Distemper in her Eye. Before seven Years had pass'd over his Head, Theodorit was initiated in the Monastick Life, which he was so unhappy as not to leave till it had prov'd an occasion of involving him in a close Intimacy and Amity with Nestorius, and John, being his Fellow-Pupils, the one afterwards Bishop of Constantinople, and the other of Antioch. His Preceptors were Theodorus of Mopsuestia, and St. Chrysostom, under whose Tutourage he became an accomplish'd Orator and Expounder of the Scriptures. That he was ever concern'd with the former of These, (the reputed Source of the Nestorian Heresy, whose Writings were upon that Account condemn'd by the third General Council) was his great misfortune, and more especially prov'd to be so, when he deriv'd an ugly Blemish upon himself, by writing an Apology and other Books in Theodorus's Defence. When he was yet very young, Porphyry Bishop of Antioch, ordain'd him Reader, and Alexander, Porphyry's Successour, made him Deacon. In the Year 420,
according

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according to Baronius, or 423 according to Garner; he was advanc'd to the Chair of Cyrus, vacant by the Death of Isidore, till which time he continu'd his Monastick Life, and with very great Reluctancy accepted of a Bishoprick, which he held twenty five Years, and administer'd so circumspectly honourably, and successively, that there did not happen so much as one Instance of Corruption, or any thing that look'd that way, among his Domesticks, or one Presentment in his Diocese, all that time. And although he valued Money, and the Advantages and Conveniencies that come by it, so little, that he entirely converted a very plentiful Inheritance to pious and charitable Uses, yet he shew'd himself sensible of the Worth and Significancy of it publickly apply'd, when he bestow'd a very large Portion of the Revenues of his Bishoprick upon adorning, improving, and furnishing with Conveniencies, the City of Cyrus; and by his Interest at Court prevented an Additional Tax or Tribute that was coming upon his Diocese. But much worse than this would have been was that other Evil, from which, assisted by Maris, James, and several others of the Asceticks, that liv'd within his Jurisdicti-

on, he rescu'd his Church, not without frequently exposing his Life, and that was the Darkness of an almost Pagan Ignorance and Extravagance, and the Pestilence of Heresy, under the several Shapes of Marcionism, Eunomianism, Apollinarism, Arianism; and God so blessed his Labours this way, that, as we learn from himself, he Baptiz'd with his own Hands Ten Thousand Marcionites. The same Service he did for the Churches of Phœnicia, and that of Antioch, whither he was sent for several times, to exercise his Talent of Preaching, by Theodotus, John, and Dominus, successively Bishops of that See. He supported and redeem'd, by the Charity of his Church, a Noble Matron of Carthage, taken Prisoner and sold into Slavery by the Vandals, and restor'd her to her Father; and one Celsestiacus, who had been forc'd to flie his Country to escape their Hands, and from an opulent and splendid Condition was reduc'd to extream Indigence, had a Subsistence from him, while he stay'd with him, and his Recommendatory Letters to the Neighbouring Bishops when he left him. He very much frequented the Cells of the Monks and Hermits that had their Residence near him,
and

The Preface.

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and upon a time, Maris, who was one of them, and has been nam'd above, having not seen the Holy Sacrament of the Lord's Supper Celebrated for thirty seven Tears together, and shewing an earnest desire to obtain that Blessing, he sent for the Communion-Plate of his Cathedral Church, and made the Hands of his Deacons supply the place of an Altar.

Nestorius his old Acquaintance and Friend, having receiv'd such a Choak-pear as he knew not what to do with, in Cyril of Alexandria's Twelve Capitula, or Anathematisms, engag'd our Author to write against them, which he did with so much heat and passion, that while he was labouring to fasten the Heresy of Apollinaris upon Cyril, he run himself unawares upon a contrary Extream, and asserted a double Personality in Christ; and his Indignation boil'd so high, that he sent his Letters abroad to the Monks, fill'd with dreadful Accusations and Invectives against Cyril. In the Year 431. he was summon'd to the Council of Ephesus, but instead of standing to the Judgment of that Assembly, which censur'd him as a Friend to Nestorius's Cause, he and John of Antioch, and

others of the Eastern Bishops (among whom he was the Primum Mobile) form'd a separate Synod, or Conventicle; in whose Name, as representing the whole Eastern Church, he was sent a Deputy, and six Bishops of that Façtion with him, to the Court of Constantinople, but a Command from the Emperour stopp'd him at Chalcedon, where the Bishop of the Place not admitting him into his Church; he set himself to Preaching in a spacious Hall, or Portico, and wonderfully charm'd his Audience. Afterwards being permitted to present himself before the Emperour, he laid open the Cause to him with great Freedom and Earnestness, but to no purpose; for the Emperour was resolutely fixt to abide by Cyril. So Theodorit, and his Fellow-Travellers were sent home, where the former was still so active as to engage his Associates to declare their resolution of standing to what had pass'd against St. Cyril, and wrote his Five Books, at the Instigation of the Devil, says Marius Mercator, against the Council of Ephesus. But how little he deserv'd (says Sirmund) to be thus severely handled, is plain enough from the Condemnation of Nestorius, which both

Sides

Sides agreed in at the compromising of the Quarrel, and which made it appear that either Mistake or Resentment had been chiefly at the bottom of the Dispute; and besides, as Du Pin observes, it was by his Counsel that John wrote at first to Nestorius, to receive the Term of the Mother of God. In the Year 444, this War broke out agen, Theodorit assaulting Cyril's Memory after his Death (at which too he did not forbear shewing an indecent Joy in the Face of the World, tho' he makes honourable mention of him when Dead, and had corresponded with him in a friendly manner sometime before he dy'd) more furiously than he had arraign'd his Principles and Conduct while he liv'd. Dioscorus, Successour to Cyril, who had taken the Eutychian Heresy under his Protection, being sensible how dangerous and formidable an Enemy Theodorit was to that Doctrine, in the first place employ'd his Agents and Emissaries to persuade the Eastern Church that he was a rank Nestorian, the Stile of Odium which the Eutychians fix'd upon the Catholicks; he lay'd him too under an Anathema, and when the second Council of Ephesus, very justly denominated Latrocinale, was summon'd,
struck

struck in with the Emperor's Resentment, which was greater than ever at Theodorit's last Sally of Passion, as it happen'd to be aggravated too by another imprudent Provocation, for he had ordain'd one Irenæus Bishop of Tyre, whom the Emperor had banish'd the Court, and who stood incapacitated by having been twice marry'd; so that it is no wonder Dioscorus's Motion to his Majesty was accepted, to impose upon Theodorit this Confinement, that he should keep himself within the Precincts of his own Diocese. And thus our Historian, without being suffer'd to make his Appearance and Defence, was depriv'd of his Bishoprick, and banish'd. Now then he had no Body to make his Address to for Favour and Patronage, (Domnus of Antioch, one of his best Friends, having been wrought upon to join in the Sentence against him, and Flavian of Constantinople, another of them, being dead) but the Bishop of Rome, then Pope Leo, who having duly inform'd himself of the State of the Case, and found him Orthodox, acquitted him, and contributed all that lay in his Power towards his Restoration, which the Emperor Marcian effectually compleated the next Year; when upon the Convening of the
Fourth

Fourth General Council, that of Chalcedon, he was call'd thither by the Emperor, and took his place among the Fathers, in spite of all the Clamour and Opposition the Egyptian Bishops could make, after having made Profession of the Catholick Faith, and condemn'd, tho' not without Hesitation and Regret, his old Friend Nestorius; and upon a further hearing and discussion of his Cause, in the Eighth Session, and adding an Anathema to the Declaration he had made against Nestorius, which he had been ready to do before, but that he suspected his Egyptian Adversaries (and so did others too, insomuch that while they were calling out to have Theodorit dismiss'd the Council, they had like to have been turn'd out of it themselves) were driving on underhand the Eutychian Cause; the Council gave him again a full Right and Title to his Bishoprick, congratulating his Restitution with a general Acclamation, and he gave his Voice and Subscription, with them, against Eutyches. Sirmond says the Council was so well satisfied of his having been abus'd, that they receiv'd him into their Body without obliging him to abjure Nestorianism, as some People demanded he should. After this

this he went home, and discharg'd his Episcopal Duty by the Ministry of Hypatius, whilst he bestow'd his whole time in Writing of Books, and other good Exercises and Offices of a decent and honourable Retirement, in which he dy'd about the Year 457. being advanc'd beyond the Seventieth of his Age, and when James, surnam'd Thaumaturgus, his Bosom-friend soon after follow'd him, their Ashes were repositied together in the same Urn. Marcellinus's Chronicon makes him live to the Year 466. and others tell us he liv'd to 470. Labbè is for moderating the Computation with Gennadius: However that was, his Memory found Enemies and Friends as he had done. The Emperor Anastasius and his Favourites cast a Blot upon it. In the second Constantinopolitan, or Fifth General Council, it was attack'd agen, tho' not out of any real Prejudice to him, but in defiance to the Council of Chalcedon) and his Book against the Capitula, condemn'd by those who were Admirers of his other Writings, tho' the worst that he had affirm'd and insisted upon was, that the Capitula tended to the Apollinarian Heresy, and the Council of Ephesus so far concurr'd with him, that they gave
Cyril

Cyril to understand, that some things in them wanted explaining. On t'other hand, in the Reign of the Emperor Justin, some of the Clergy of his Church carry'd his Image thither in Procession, seated it in the Episcopal Throne, and administer'd the Sacrament of the Eucharist in Commemoration of him. But the Eastern Church in general did not think fit, it seems, to shew him any such Favour, for they have not vouchsafed him a Place in their Calendar, and accordingly he is stil'd μακάριος, but never ἅγιος.

Theodorit was a Man of a severe Life and strict Piety; sincerely studious of promoting the Honour of God, and the Good of his Church; and whatever false Steps he made were owing, not to any Depravity of Will or Judgment, but to the Unhappiness and Infirmary of his Temper; for he had too much Spirit and Fire, and was Disputacious, Positive, Unconvincible, Over-representing of Injuries, and Impatient of Contradiction. He had prodigious Natural Parts, which he improv'd and enlarg'd with Acquisitions of all kinds of Knowledge to such a degree, that he was by much the most Learned Man of his time.

'Tis

'Tis clear enough that Theodorit, tho' he compil'd his Ecclesiastical History about the same time with Socrates and Sozomen, yet wrote last of the three. He is plac'd the Third in order by Cassiodorus, Justinian, Photius, Nicephorus, and Evagrius. He tells us himself it was his Design to supply the Defects and Omissions of other Historians, τα λυπημένα συγχαίαι, which he has not only done very largely as to Socrates and Sozomen, but frequently corrected their Mistakes too, and that so candidly and modestly as not to mention their Names. Those two Historians (says Valesius) clos'd their Histories with the Year 439. Theodorit does not seem to have publish'd his till after Eutyches had broach'd his Heresy, which was not till the Year 448: For in his Fifth Book c. 3. he reflects most probably upon that Heresy in those Words, ἐν πᾶσι τῇς εἰρησὺν ταῖς ἐκκλησίαις ἐβλάσιν, &c. and in his Epistle to Eusebius of Ancyra, written in the Year 449. where he gives a Catalogue of all his Works extant at that time, he makes no mention of his Ecclesiastical History. If it be demanded how it comes to pass, that our Author, if he wrote his History so late, has not so much as said one Word about Nestorius,

rius, but shut it up with his Predecessour Sifinnius: The Answer is obvious, that he had no mind to be raking in the Embers of a Combustion but just extinguish'd, and avoided telling a Story, which he could hardly have manag'd so as not to have given Offence to the Fathers of the Ephesine Council, or proclaim'd himself a Delinquent. For that he publish'd his History after the dissolution of that Council, is evident, not only from what has been already observ'd, but from a Passage in B. 5. of his History c. 32. where he says St. Chrysostom's Bones were translated to Constantinople by Command of the Emperor then Reigning, Theodosius the Younger. Now the sixteenth Consulat of that Prince was the Year of this Translation, and the 438th of our Lord, almost Seven Years after the Sitting of that Council.

Photius with good reason prefers the Stile of Theodorit's History to that of Socrates and Sozomen, as being admirably suited to such a Work, for that it is clear and sublime enough, and yet not luxuriant or verbose. But his Metaphors are sometimes too bold and affected; which yet is not so great a Fault as his omitting all Distinctions and Notes of Time.

A Catalogue of Theodorit's Writings would take up too much room in this Preface, and therefore I had rather refer Those that desire information upon that Article, to Dr. Cave and Du Pin.

Having now brought my Reader acquainted with the Lives and Characters of my three Historians, chiefly from what has been collected concerning them by Valesius, Dr. Cave, and Sirmund, I shall beg his Patience a little longer, while I trouble him with a few Lines relating to my own Performance.

That which I have especially aim'd at, as I did in my Abridgment of Eusebius's History, is to make my Book as Universally Serviceable as I could, to the Learned as a Remembrancer, and to the Unlearned as an Instructor : To this end I have endeavour'd to steer between the two Extreams of a culpable Brevity and an unnecessary Length, proposing to my self not to omit, if it were possible, so much as any one Incident, or Circumstance, which might be of Consequence for Those who have convers'd with the Originals to recollect, and yet to contract the Whole into a Compass as suitable as the Thing would bear for every Man's Use and Convenience ; in which Undertaking

taking I found the less Difficulty, because sometimes the same Story occurring in all my Authors, and very frequently in two of them, I was concern'd only to insert what Additions the latter has still made to the former, and to take notice where, in any thing material, they disagree. Those Additions the Reader will find inclos'd between Uncuses or Hooks, with the Initial Letter of the Author's Name over against them, whether S. for Sozomen, or T. for Theodoret. The Differences I have sometimes wrought into the Text, and sometimes thrown into the Margin; where I have also had occasion either to justify my Treatment of my Authors, or set their meaning in a clear Light, as often as it has been, or seems liable to be abus'd, either by those Men who will have a Church that shall supersede the Divine Authority of Christian Religion, or those that are for keeping Religion without the Divine Authority of a Church.

I once had it in my Thoughts to have also interwoven, or annex'd, whatever of any Importance Eusebius in his Books of the Life of Constantine, Philostorgius, and Nicephorus afford, which is not to be met with in my three Authors. But as the first

I think, has not much in it of that kind, and being, as Socrates well observes, only a Panegyric Oration, ought to be consider'd and us'd accordingly, so, upon Recollection, I did by no means look upon the two latter as Authors of Credit enough to keep Company with Socrates, Sozomen, and Theodorit, the one being so malicious a Lyar, and the other such a superstitious Legendary.

It may be some People's Opinion, perhaps, that a Translation of Cassiodorus's Tripartite History might have done as well as this Abridgment. But, I confess, I flatter myself they'll change their Mind, when they take notice that Cassiodorus is not an Abridger, but a Collector; that he has not made the Three Historians One, but has only taken one Story from This, another from That: So himself tells us in his Preface, Nos autem eorum relictis operibus, & unumquemque cautâ mente tractantes, cognovimus non æqualiter omnes de unaquâq; re luculenter ac subtiliter explanâsse, sed modo hunc, modo alterum aliam partem melius expedisse. Et ideo judicavimus de singulis dictatoribus deflorata colligere, & cum auctoris sui nomine in ordinem

dinem collocare: *Whereas my Business has been not to make a meer Translation, as Epiphanius Scholasticus made that out of which Cassiodorus has gather'd his History, but so to form a History out of my three Authors, that no material Circumstance which is mention'd in the one and not in the other, might be left out of any part; not to mention those Defects of Judgment and Conduct in Cassiodorus's Work, which, in Modesty, I ought to leave to the Observation of better Judges.*

At the same time I am very much afraid there are many Faults and Imperfections in the ensuing Sheets, and doubt not but more will be found. They contain such Variety of Matter, Characters, and Interests, of Artful Management and Critical Turns of Affairs, that it is hardly possible to give an Account of them all without slipping sometimes into lesser Mistakes; and I am the more convinc'd of this, having made an untoward one, which a Friend discover'd to me after it was printed off, in my Marginal Note, p. 41. where I have suggested that Licinius held his Dominions in dependance on Constantine; and therefore instead of having been formerly a Traytor to his

b 2

Prince

Prince, *I would follow Valesius's Translation, and say, having minister'd to the Malice and Cruelty of a Wicked Tyrant by the basest Assistances and Services, p. 41. l. 18, 19. And agen, I am advis'd, instead of sit down, p. 27. l. 26, to say take his place ; of which Emendation I desire the Reader to take particular notice, that I may not be mis-understood in a tender Point.*

As for the Mistakes of the Press, I hope I am not to answer for them, (tho' I am sorry and asham'd they should be so many) having that common, but allow'd Plea to make, of Distance from it. The worst Errors of that kind which the Reader will meet with are the following, scil.

PAge 13. line 15. for *at read in*, p. 17. l. 28. for *Principals* r. *Principles*, p. 18. l. 8. r. *Filiation*, *ibid.* l. 16. for *as* r. *has*, p. 24. l. 17. r. *ingenuous Retractions*, p. 27. l. 21. for *Difference* r. *Deference*, p. 33. l. 2. for *Ghoſt* r. *Ghoſt*, p. 37. l. 22. of the Text r. *conceal'd*, p. 43. l. 8. of the Note r. *that as that*, p. 46. l. 28. after *Flockbed* r. *for*, p. 50. l. 32. for *cautions* r. *cautious*, p. 51. l. 6. r. *Exorcising*, p. 55. l. 24. r. *remarkable*, p. 57. l. 6. d. *the before late*, *ibid.* l. 15. r. *uninitiated*, p. 58. l. 3. r. *Recommendation*, p. 61. l. 9. the Asterisk should be before the word *Empress*, p. 75. l. 11. for *should* r. *would*, p. 76. l. 16. after *Virgin* put a Comma, p. 82. not ult. after *Life* r. *of*, p. 84. l. 5. after *in* r. *the*, p. 91. l. 28. r. *Sorcerer*, p. 94. l. 15. r. *than*, p. 95. l. 15. r. *burn*, p. 97. l. 10. after *us'd* r. *I. St.* p. 98. l. 10. of the Text, after *Eusebius* a full stop, p. 99. l. 2. of the Note r. *ευρέσειν*, p. 102. l. 20. for *3d* r. *2d*, p. 103.

p. 103. l. 28. after *the* r. *Interest of the*, p. 106. l. 6. after *left* r. *it*, p. 112 l. 8. r. *Socrates*, p. 113. l. 29. begin the Parenthesis after the word *Julius*, p. 115. l. 6. of the Note r. *Theodorit*, p. 126. Note 1. l. 3. after *that* r. *course*, p. 127. transpose the two last Notes, p. 131. l. 1. for *the* r. *this*, p. 138. l. 1. for *the* before *Abhorrence* r. *their*, p. 141. l. 31. for *their* after *to* r. *the*, p. 147. l. 15. after *had* r. *had*, p. 149. l. 25. for *prescrib'd* r. *proscrib'd*, p. 153. l. 4. r. *affected*, *Ibid.* l. 9. for *loward* r. *Coward*, p. 156. l. 11. for *'was* r. *'twas*, *Ibid.* l. 14. r. *Manichee*, p. 160. l. 17. r. *Words*, p. 165. l. 17. d. *of*, p. 166. Note 2. l. 2. r. *Eâ*, *Ibid.* l. 3. r. *qui*, p. 171. l. 32. for *expiate* r. *expatiate*, p. 174. l. 12. r. *produc'd*, p. 180. Note 1. l. 4. for *self* r. *himself*, p. 185. l. 16. of the Text, d. the last *to*, p. 186. l. 25. d. the last *it*, p. 199. l. 25. after *Contents* put a Semicolon, *Ibid.* l. ult. r. *been*, p. 202. l. 3. for *the* r. *they*, p. 211. l. 28. r. *Invectives*, p. 231. l. ult. d.] p. 233. l. penul. r. *atall*, p. 236. l. 12. r. *Walls*, p. 238. l. 31. r. *dedicating*, p. 240. l. 16. after *it* r. *to*, p. 245. l. 2. r. *arriv'd*, p. 252. l. 22. r. *vouchsafing*, p. 260. l. 8. r. *made*, p. 262. l. 20. for *their* r. *such a*, p. 269. l. 2. d. *and*, p. 270. l. 26. after *them* put a Semicolon, p. 274. l. 27. put a full stop after *there*, p. 280. l. 31. before *must* r. *it*, p. 283. l. 17. before *the* r. *and*, p. 285. l. 1. for *these* r. *those*, p. 291. l. 12. before *as* r. *or*, p. 293. l. ult. r. *sent*, p. 295. l. 31. after *him* r. *and*, p. 304. l. 27. after *Country* put a Comma, p. 312. l. 19. r. *Persian*, p. 318. Note 1. l. 6. for *with* all r. *withal*.

Beside these, and other less important Errors of the Press, especially in the spelling and stopping, (which I am told the Candid Reader will both easily discern and pardon) let these Faults and Omissions following be corrected and supplied thus: Page 2. l. 27. before the word *dy'd* read this Note, *An Error. V. Vales. in loc. Ibid.* l. 31. after *left* r. *as were*, p. 39. l. 21. for *tho* all r. *the first*, p. 89. l. ult. of the Note, for *it* r. *the worst*, p. 119. l. 7. for *bring back* r. *restore*, p. 153. l. 24. after *himself* r. (*of whom hereafter*) p. 163. l. 8. for *eighth* r. *seventh*, p. 179. l. 21. after *which* r. *Ursacius and his Brother Valens*, p. 195. l. 27. d. *new*, p. 250. l. 19. d. *or Harbour*, p. 274. l. 24. after *tho* r. *late usurping*.

A

LETTER to the Abridger.

S I R,

YOU Expect no *Complement* from a *Friend*: Nor would your Performance receive any Addition by my Testimony; but I Return my Thanks in a way I know much more Agreeable to you, that is, in what may most Promote the Service of *Christ* and His *Church*.

And nothing can Contribute more towards that in this Degenerate Age, than to Acquaint Men with the *Histories* of the *Church*, and the *Works* of the *Fathers* in the *Primitive* Times. As the *Acts* of the *Apostles* follow'd the *Gospels*, and their *Epistles* are given us after their *Acts*, to Explain their *Doctrines*, so the *Histories* of the *Church* follow the *Acts* of the *Apostles*; and the *Writings* of the *Fathers*, against the several *Heresies* that *Arose*, explain the *Doctrines* which had been Receiv'd from the Beginning. Thus the Truth of the *Faith*, and the Certainty of *Fact*, both as to the *Doctrine* and *Discipline*

A Letter to the Abridger.

pline of the *Church*, are continu'd to us in one Un-interrupted *Clew* or *Thread* of *Evidence*, all the way down from *Christ*.

This *Evidence* Confounds the *Deists*: For if they deny it, they must give up all Certainty of things done in former Ages, and the Truth of all *History*; and then they stop their own Mouths: Besides, they must own more Certainty of the *Facts* Related in the *Holy Scriptures*, by the *Institutions* which Accompany'd them from the *Beginning*, and which have Continu'd to this Day, than any can be found in any other *History* in the World. And the Continuance of these *Institutions* from the Times of the *Scriptures*, is carry'd down and made very Evident to us in the *Ecclesiastical Histories*.

Here all the *Dissenters* from, and the *Usurpers* upon *Episcopacy*, find themselves *Censur'd* and *Condemn'd*.

Let the *Dissenters* shew any one *Church* in the World, for 1500 Years after *Christ*, that was not *Episcopal*. How then can they pretend? What *Evidence* can they give, that the *Presbyterian*, *Independent*, or any of our Modern Forms, was the Original *Form* of *Church Government*?

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And the *Usurpations* of the *Papal Authority* upon the *Episcopal* are clearly *Detected* too by *Ecclesiastical History*. Let me give but one *Instance*, which, I think, may determine the *Cause*: It is in *Euseb. Hist. lib. 7 c. 30.* concerning the *Deposition* of *Paulus Samosatenus*, Bishop of *Antioch*; wherein it is first observable, That the *Bishops* there *Assembl'd* to *Examine* this *Cause* of *Paulus*, did not meet by any *Authority* or *Summons* from the *Bishop* of *Rome*, but as *Pastors* of the same *Common Flock*, to take care that the *Faith* should no where be hurt.

In the next place, when they had adjudg'd him *Guilty* of *Herésie*, they waited for no *Confirmation* of their *Proceedings*, or *Orders* from the *Bishop* of *Rome* what to do, but immediately *Pronounc'd Sentence* by their own *Authority*, of *Excommunication* and *Deprivation* against him, and presently fill'd the *See*, making *Domnus* Bishop of *Antioch* in his Room.

But when they had done all this, then they sent a *Synodical Epistle* to the *Chief Bishops*, to be *Communicated* to all *Bishops* in the *World*, giving a full *Account* of all their *Proceedings*, that every thing might

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might be done with the full Consent and Approbation of the whole *Episcopal College*, as far as might be. And this *Epistle* they Directed to *Dionysius* Bishop of *Rome*, and *Maximus* Bishop of *Alexandria*, and *All our Fellow Bishops* (as the *Epistle* says) *throughout the World, and to the whole Catholick Church under Heaven.*

Here was the *Life* and *Vigour* of the *Episcopal College* acting in Concert all the World over: And the *Arch-Bishop* of *Antioch* was not free from being call'd in Question by other Neighbouring *Bishops*, tho' less in *Dignity* than himself, for all *Bishops* are *Equal* in their *Spiritual Power*, tho' one may be a greater *Bishop* than another, that is, *Bishop* of a greater *See*; but that makes him not more a *Bishop*, only his *Diocese* may Extend farther than that of a Lesser *Bishop*. As *St. Jerom* said, (*Ep. ad Evagr.*) that the *Bishop* of *Rome* was a Greater *Bishop* than the *Bishop* of *Eugubium* (a small City in *Italy*) but the *Bishop* of *Eugubium* was as much a *Bishop* as the *Bishop* of *Rome*.

The first *Encroachment* upon the *Episcopat* was by Extending the Power of the *Arch-Bishops* and *Metropolitans* too far:
Then

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Then that of the *Patriarchs*, which were all but of *Ecclesiastical Constitution*: And made way for the *Episcopat* being at last wholly swallow'd up by the *Pontificat*. Which makes good what *St. Cyprian* says, *Ep. 73. Quam periculosum sit in Divinis rebus, ut quis Cedat jure suo & Potestate.* How *Dangerous* it is for *Bishops* to give up their *Power* and *Right*.

This *Synodical Epistle* likewise says, *We cited hither*, that is, to *Antioch*, many other far distant *Bishops*, as *Dionysius* Bishop of *Alexandria*, and *Firmilianus* Bishop of *Cæsaria* in *Cappadocia* &c. To *Heal the Poison* of this *Doctrine* taught by *Paulus*. Now it is certain that these *Bishops* bordering upon *Antioch* pretended no *Jurisdiction* over the *Bishop* of *Alexandria*, or other *Bishops* of remote *Regions*; so that this *Summons* of theirs was no *Summons* of *Authority*, but of *Brotherly Care* and *Concern* for the *Faith*, and *Universal Flock* of *Christ*. Hence we may *Compute* the *Force* of that *Argument* brought for the *Supremacy* of the *Bishop* of *Rome*, in his *Convening* many *Bishops* together upon the like *Occasion*.

And

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And this *Synodical Epistle* gives the Bishop of *Rome* no other *Stile* than to other *Bishops*, calling them their *Fellow-Bishops*. No *Authority* in the Bishop of *Rome* more than others is so much as Hinted in this *Epistle*, which is Impossible to Conceive, if they had had that notion of his *Universal Supremacy* which has since obtain'd. No *Bishops* in his *Communion* now durst *Write* to him in that *Familiar Manner*, and as being all upon the *Level* with him. These *Antiochian Bishops* give him Notice, as well as to other *Bishops*, to direct no more their *Communicatory Letters* to *Paulus*, whom they had *Depos'd*, but to *Domnus* whom they had *Substituted* in his Place; And that they shou'd Receive no more *Communicatory Letters* from *Paulus*, but from *Domnus*.

Here was the *Unity* and *Security* of the *Catholick Church* in those *Ages*. Their *Unity* Consisted in the *Mutual Correspondence* and *Good Agreement* of the *Bishops*, the *Heads* of the several *Churches*. As the *Peace* of the *World* is kept up by what we call the *Law of Nations*, which is the *Mutual Agreement* of the several *Princes* and *States*. But

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But the *Unity* of the *Church* is much more *Strict* and *Perfect* than that of the *World*. As being more one *Body*, and more closely *Compacted* than the several *Governments* of the *Earth*. For the *Bishops* are common *Pastors* of the same *Flock*, for the Preservation of the same *Faith*. Tho' each *Bishop* is *Supreme*, as to *Discipline* and *Government* within his own *District*. And by the *Union* and *Communion* of the several *Bishops*, the *Sentence* of each, when justly inflicted, had its Effect all over the *Christian World*. And for this further Reason, because *Christ* had Promis'd to ratifie their *Sentence* in *Heaven*, which is the *Archetypal Church*: And whoever was justly thrown out there, cou'd not be a *Member* of any *Church* upon *Earth*. Therefore any Person justly *Excommunicated* by his proper *Bishop*, stood *Excommunicated* all the *World* over. And when Restor'd by his proper *Bishop*, was Restor'd to the *Catholic Communion* of all other *Churches*: And the *Communicatory Letters* then in Custom among the *Bishops*, made the *Method* of this easie; For no *Bishop* receiv'd to *Communion*, the Subject of any other

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other *Bishop*, without *Letters* from his proper *Bishop* that he was in *Communion* with him.

This was a much stricter *Unity* than that of *Temporal Princes*, whose *Power* extending only to *Temporal Punishments*, had no Effect in the other *World*: And therefore their *Authority* was *Limited* within their *Respective Dominions*. And their *Sentence* took no Place in any other *Country*: Hence Men *Proscrib'd* in one *Country*, go to *Another*, and are *Free-Men* there: But this cou'd not help them, by the *Rules of Discipline* in the *Primitive Church*.

And this *Unity* was the great *Security* of the *Church*: For by this means, the *Whole* did not depend upon any one; And if one *Bishop* prov'd *Heretical*, the rest did *Mercifully* interpose, for the saving of the *Flock*. Which is the very Reason *St. Cyprian* gives (*Ep. 68.*) why *Christ* made the *College of Bishops* so *Numerous*: And urg'd by *Gregory the Great* against the *Universal Supremacy* of any one *Bishop*, for then, said he, the *Universal Church* falls, if that one *Universal Bishop* falls.

But

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But where it depends not upon *one*, there is less Room for *Bribes*, *Threats*, or *Politicks*: As we have seen it, since the *Church* of *Rome* came to depend upon the *Court* of *Rome*.

And a *Prince* that had *Designs* might easier make his way to the *Pope*, than to the *College* of *Bishops* all over the *Christian Church*, who not being his *Subjects*, wou'd assert the *Faith* without fear of his *Power*.

This was the *Frame* in which *Christ* left His *Church*: Independent of any one *Bishop*, or of any *Prince* upon the *Earth*. But subsisting upon her own *Basis*, in the *Numerous Concord* of many *Bishops*, as *St. Cyprian* speaks *Ep. 55*. And unless we cou'd suppose all the *Bishops* in the *World* to turn *Heretical*, or the *Major* part of them, all at one time, it was Impossible while the *Church* continu'd in this *Frame*, for any *Heresy* to enter, without being *Discover'd* and *Condemn'd*.

But how has it been otherwise, since the *Pope* took the *Helm* of the whole *Catholick Church* into his own Hands; And particular *Princes* and *States* that of the *Churches* within their *Respective Dominions*? How has the *Pope* and these *Princes* play'd to one anothers Hands, and
agreed

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agreed to share the Spoil, and divide the Promotions to all Prelacies between them? As the Bishop of Sarum has well observ'd in his *History of the Regale*, p. 241.

But in this same Chapter of *Eusebius* we see the *Regale* stand in its Right Place, as Protector and Defender of the Church, without Encroaching upon her Spiritual and Inherent Right of Regulating the Affairs of her own Body. For when *Paulus Samosatenus* was Depos'd for his Heresy &c. in his own City, by the Bishops of his Province, with others Assembl'd on that Occasion, he refus'd to submit to the Sentence; And tho' Disown'd by all the Bishops, he kept Possession of the Church, and the Episcopal Palace: Whereupon the Bishops, having no Civil Coercive Power, apply'd themselves to the Emperor *Aurelianus*, who own'd him for Bishop, whom the Bishops by Common consent Chose, and Banished *Paulus*, giving *Domnus* Possession of his Church and Palace: Thus following the Decrees of the Bishops, and putting them in Execution, but not Prescribing to them.

And this Instance of Fact is more Evincing than many sayings of the Fathers, where Words may be Disputed: And indeed Fact is the best Interpreter of Words: And consequently Ecclesiastical History is a great help to the Understandings of the Fathers.

And if ther were a Good Translation into English, and a Judicious Abridgment of St. Cyprian and some other of the Primitive Fathers, with proper Notes, I think it would be a very
useful

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useful Work, and contribute much to the guarding the *People* from both *Popery* and *Fanaticism*, while they cou'd Read the Sense of the *Primitive Church*, in their own Language; and be Judge themselves, instead of trusting to *Quotations* of others, where the *Connexion* does not appear.

Dr. Wake has begun this, giving us in *English* the few *Works* that remain of the *Fathers* for the first 150 Years after *Christ*. And I am one Witness of the Benefit it has done, having carry'd it with me to several *Conferences* with the *Dissenters*: And it is impossible for any, who is not *Prejudic'd* against all *Conviction*, to Read the *Epistles* of St. *Ignatius* in a Language he understands, and to doubt any longer that *Episcopacy* was the *Government* of the *Church* at that Time.

Sir, I commend you and your Labours to the Grace of *God*; and pray him to send more *Labourers* into his *Harvest*, at this needful Time, when his *Christ* and his *Church* are so openly Attack'd.

Sir,

Your Old Friend

and Humble Servant

Charles Leslie.

THE
ECCLESIASTICAL HISTORY
 OF
Socrates, Sozomen, Theodorit, &c.

BOOK I.

Eusebius having compil'd a History of the Church, which reaches down to the end of the *Dioclesian Persecution*, and the beginning of *Constantine's* Reign; and, in his Life of that Emperour (or rather his Panegyrick upon him) left us but an imperfect and superficial Account of what afterwards pass'd in reference to *Arius's* Cause and Interest; My Ecclesiastical History shall begin at the time which his concluded
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with, and terminate in the present Posture of Affairs; and it shall be collected, partly from the Testimony of Written Authorities, partly from the Tradition and Report of Living ones; and laid out in an easy, unaffected Stile. And here first of all, as a proper Introduction, I shall acquaint the Reader with the Degrees and Motives, by which the Emperour *Constantine* was converted to Christianity.

Diocletian and *Maximian*, Surnam'd *Herculius*, having exchange'd Imperial Dominion for Privacy and Retirement; *Maximian Galerius*, the third Partner in the Sovereignty, arriving in *Italy*, creates two *Cæsars*, *Maximin* in the *East*, and *Severus* in the *West*. In *Brittain*, *Constantine* is proclaim'd Emperour in the room of his Father *Constantius*, who dy'd in the first Year of the Two-hundred-and-seventy-first Olympiad, on the Twenty-fifth of July. At *Rome*, *Maxentius*, the Son of *Maximian Herculus*, usurping the supreme Authority by the Choice and Favour of the *Prætorian Bands*; his Father, who now repented his Abdication, took this opportunity to reinstate himself, and made an Attempt against the Life of his Son, but was disappointed by the Souldiers, and afterwards dy'd at *Tarsus* in *Cilicia*; *Severus Cæsar* mean time is sent to *Rome* by *Galerius Maximian*, to reduce *Maxentius*, and, his Army betraying him, loses his Life: Whereupon *Maximian Galerius* is left in the sole Possession and Administration of the Empire; but it was not long e'er he dy'd, having nam'd

Licinius

Book I. of Socrates, &c. 3

Licinius his Successour, a *Dacian*, and his old Friend and Fellow-souldier : *Maxentius* at the same time tyrannizes at *Rome*, murders the Citizens, forces their Wives, and commits all manner of Barbarities ; which *Constantine* no sooner understood, but he resolv'd upon rescuing the oppress'd ; and inquiring with himself of the measures he should take to that end, he was principally concern'd about the main matter, to what Divine Power he should recommend himself and his Cause. He knew *Diocletian's* Gods had nothing avail'd their Votary ; and on the other hand, that his Father *Constantius*, who had been a very fortunate Prince, [had S. L. i. c. 6. been also very indulgent to the Christian Religion, and never so much as given the least seeming Discouragement to those who profess'd it, unless it were once, with a very good Design, when he required all the Christians in his Court to sacrifice upon pain of being banish'd thence, and afterwards turn'd out all those that comply'd with his Commands, as Traytors to their God ; and consequently not to be trusted by their Prince.] But that which determin'd *Constantine* was an Appearance in the Sky that presented it self as he was upon his March, a shining Cross with this Inscription, *in te vivis, With this Banner be thou Victorious.* And that it was no Delusion or Fancy, he was convinc'd from those that attended him, who beheld the glorious Object as

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well

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well as himself. * The night following *Christ* himself commanded him in a Dream to have a Standard made in that Figure, and then to be confident of the Victory, which the Emperour accordingly did,

S. L. 1. c. 6. [after he had consulted several Bishops, and rightly inform'd himself of the Proofs and Principles of Christianity, and of the Signification of the Cross he had beheld.] And that very Ensign is still to

be seen in the Royal Palace,

S. L. 1. c. 4. [having always been so remarkably attended with the Divine Protection, that as no Body ever received any hurt by carrying it in the Wars, so 'tis reported there was an Instance of a Person, who, having quitted it to another, immediately receiv'd a mortal Wound, after he thought he had convey'd himself out of the Enemies reach; whilst he that receiv'd it, found himself safe in the midst of a Shower of Darts and Arrows, which lighted, every one of them, upon his Ensign, without so much as grazing upon himself.]

* Sozomen says the Emperour saw this Cross in a Dream, with several Angels standing near it, and that they had him look upon it as the only Symbol or Ensign of sure Success; the Eusebius tells the Story the other way, adding that the Emperour confirm'd it to him with the Solemnity of an Oath.

V. Soz. 1. 1 c. 3.

Thus

Book I. of Socrates, &c. 5

Thus arm'd and animated, the Emperour charg'd the Enemy near the *Milvian* Bridge, where *Maxentius* perish'd in the River; and *Constantine* got the Victory in the seventh Year of his Reign. Upon this, *Licinius*, who administer'd the Empire of the *East*, and had receiv'd from *Constantine* his Sister *Constantia* in Marriage, pretended to express his Sense of these Blessings, and his Thankfulness to God for them, by stopping his Persecution and restoring the Church and its Members to their former Peace and Privileges. About the same time dy'd *Diocletian* at *Salona* in *Dalmatia*.

And now the good Emperour, being entirely in the interest of *Christianity*, erected and adorn'd several magnificent Churches, lock'd up and demolish'd the *Pagan* Temples, and made Sale of their Images. But it was not long e'er *Licinius*, on the contrary, who hated the Christians in his Heart, begun to give the Church within his own Provinces no little Disturbance; at first as covertly and cautiously as he could for fear of *Constantine*, but afterwards in a more violent and hostile way: And yet when he found how much these Practices incens'd *Constantine*, he was ready with a thousand Excuses and Compliments to pacify him, and bound himself to a League of the strictest Amity with him under the most sacred Ties; in Violation of which the Tyrant nevertheless continu'd his Outrages against the Christians, only giving them another Face and Name, and particularly to prevent their making Converts, he publish'd

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an Edict forbidding the Bishops to come within the Doors of any Heathen Families.

These repeated Prevarications *Constantine* was now no longer able to bear; so

S. L. i. c. 7. the two Emperours arm'd, [and *Licinius*, having now professedly apostatiz'd to Paganism,

consulted the Oracle of *Apollo* at *Miletus*, from whence he receiv'd a very discouraging Answer: However being elevated by his Heathen Favourites into very confident Presages of Victory, he prosecuted the War,] and after several Battles and Engagements by Land and Sea, with various Success, is defeated at *Chrysopolis* in *Bithynia*, and delivers up himself to *Constantine*, who pronounces no other Sentence upon him than that he should retire and live quietly at *Theffalonica*; which when he could not do, but was in a little time renewing his Preparations for War, he was dispatch'd by an Imperial Order; after which *Constantine*, now sole Emperour, made it his business to settle and secure the Christian Profession, and to protect and encourage its Vo-

S. L. i. c. 8, 9. taries; [He promulg'd his Laws and Edicts exhorting and requiring his Subjects in the *East*, to embrace the Christian Religion, and forbidding the Use of Sacrifices, and all the Idolatrous Worship, Mysteries, Rites and Customs of the Gentiles, together with their lewd Practices, and the inhumane Entertainment of the Gladiatours at *Rome*. He was not only so just as to cause what-

Book I. of Socrates, &c. 7

whatever Honours, Privileges or Possessions, any Christians had been formerly depriv'd of, to be restor'd to the Persons injur'd, or to their Heirs ; but likewise so cordially devoted to the Interest of the Church, that he took care all his Prefects and inferiour Magistrates should be Christians, was extreamly liberal and generous to the Clergy, binding his Successours for ever by a legal Obligation to be so too ; and either built, enlarg'd, repair'd, or beautify'd an incredible Number of Churches at his own Charge ; among these he erected one sacred Edifice within his Palace ; [kindling by his Example an *S. L. 1. c. 2.* Ambition in others to do the like.] And to reconcile and engage the Army to the Religion and Worship espous'd by himself, he order'd all their Weapons and Armour should carry the Signature of the Cross, for which he could not choose but have a peculiar regard, as it had been represented and recommended to him from Heaven, and as it purchas'd him so many wonderful Successes, particularly when he reduc'd the *Sarmatians* and *Goths* ; during which Expedition, 'tis said he receiv'd many extraordinary Assurances of God's especial Favour : For the same reason he abolish'd the Punishment of Crucifixion, and suffer'd no Coin of himself to be stamp'd, nor Picture to be drawn, without a Cross upon it. When he took the Field, he carry'd a sort of Tabernacle or portable Chappel with him, and Priests and Deacons to attend the Services

B 4

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vices of it, and ever since, by his Example, every *Roman* Legion has had a moving Oratory with its proper Chaplains to officiate. He commanded the regular and solemn Observation of Friday as a Fast, and Sunday as a Festival. He abrogated an ancient Law, which discourag'd a single Life, and must have been very prejudicial to those Christians that should chuse it for pious Ends; and not only this, but gave such People no less a Privilege than of making their Wills in their Minority; he exempted all Ecclesiastical Persons from all Taxes and Pecuniary Duties; he establish'd the Liberty of Appealing, even finally, from all inferiour Officers and Magistrates in the State to the Bishops of the Church; all Persons that should have a Certificate from the Bishops of their being in the Communion of the Catholick Church, when they obtain'd the first or lesser Freedom, he entituled to the greater, that of *Denizens*; and ordain'd that all Determinations of Councils and Synods should be look'd upon as sacred Sanctions, and receiv'd as a part of the Imperial Laws. In a word, the Church receiv'd all the Proofs and Pledges of his Love imaginable; and thus favour'd and fortify'd might have long enjoy'd, not only Peace and Security, but very profitable and magnificent Privileges; had not her own Bowels bred such a Flame, that, in comparison of it, the worst Persecution had been a very great Blessing.

After

After *Peter*, who suffer'd Martyrdom under *Diocletian*, succeeded *Achillas* in the Bishoprick of *Alexandria*, and to him *Alexander*, when now the Tempest of Heathen Violence was lay'd, and the Church enjoy'd a calm Serenity. It happen'd, he and his Presbyters were one Day exercising themselves in a disputative way, upon the Doctrin of the *Trinity*. *Arius*, one of his Presbyters, a subtle Disputant, [but, (which contri- T. L. i. c. 2. buted much more to the Evils that ensued) secretly fill'd with Envy and Vexation at *Alexander's* being arriv'd at the Episcopat before him] pretended to be apprehensive that the Bishop's Discourse tended to *Sabellianism*, and carry'd his own to a contrary Extream, with no little Vehemence, alledging, that if the Father begot the Son, he that was begotten had a Beginning of Existence; that therefore there was a time when the Son was not, and consequently that the Existence of the Son began from nothing.

These Conclusions, as it were from an Ember, kindled a general Conflagration. [As no Man could be T. L. i. c. 2. more maliciously industrious than *Arius* to scatter his Venom, so his Sophistry soon produc'd a new Society or Sect] and met with a great many Friends and Patrons, the chief of whom was *Eusebius*, [an Eloquent, Learned, Remarkable Man] once Bishop of *Berytum*, but at that time (as he had manag'd his Interest) of *Nicodemia* in *Bitthynia*.

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thynia. Alexander, highly incens'd at these things, calls a numerous Council, Excommunicates *Arius* and his Followers, and sends Circular Letters to all Bishops and Pastours of the Holy Catholick Church; informing them, That as it was absolutely necessary for the Conservation of Catholick Union and Communion, that the Governour of every Church should acquaint the rest of his Brethren with all that passes within his respective Precincts; he thought himself oblig'd to Advertise them of a Combination of certain abominable Hereticks within his Bishoprick, whose blasphemous Extravagancies he should have endeavour'd to keep conceal'd as much as possible, but that *Eusebius* of *Nicodemia*, presuming he should carry every thing as successfully with his Politicks as he had compass'd his *Translation*, had put himself at the Head of these Apostates, and sent abroad his Letters in their Favour to all the Churches of the World; all the while, under the wicked Pretence of espousing their Cause, driving on his own Ambitious and Turbulent Designs: That the Names of the leading Hereticks were *Arius*, *Achillas*, *Aithales*, *Carpones*, another *Arius*, *Sarmates*, *Euzoius*, *Lucius*, *Julian*, *Menas*, *Heladius*, *Gaius*, with *Secundus* and *Theonas*, lately Bishops: Their Doctrins; That there was a time when God was not a Father; that the Father Created the Son, till then not existing, out of Non-existence; that the Son is a Creature,

Book I. of Socrates, &c. 11

' ture, and not substantially like unto the Father,
 ' nor the real and genuin Word and Wisdom of
 ' the Father; but only so stil'd, because the Word
 ' and Wisdom of God Created him; that his Na-
 ' ture is capable of Change and Variation, even
 ' of as black a Degeneracy as that of the Fallen
 ' Angels; that the Son cannot perfectly and ade-
 ' quately know or see the Father; no, nor yet un-
 ' derstand his own Nature and Substance; for
 ' that God Created him purely upon our account,
 ' to be only as an Instrument in his Hand, when
 ' he should afterwards Create us: That for
 ' these their Impious Tenets, and their Ob-
 ' stinacy in maintaining them, himself with
 ' the Bishops of Egypt and Libya, almost a
 ' hundred in number Assembl'd in Council,
 ' had Anathematiz'd Arius and his Accompli-
 ' ces, being assur'd, that, notwithstanding all
 ' Eusebius's Industry, Truth shall prevail over
 ' Falshood, and Christ against Belial; for (says
 ' he) when the Gospel declares, that *In the*
 ' *beginning was the Word*, how shall we think
 ' too hard of those Men that affirm, *There was*
 ' *a time when he was not*? That make a Crea-
 ' ture of the Only begotten Son by whom all things
 ' were made? How can he be of nothing, of
 ' whom the Father says, *My Heart has pour-*
 ' *ed out my excellent Word*, and *I have begotten*
 ' *thee of the Womb before the Morning Star*?
 ' How should he be unlike in Substance to the
 ' Father that is his Express Image and Bright-
 ' ness, and says of himself, *That he that has*
 ' *seen him, has seen the Father*? Or subject to
 ' Change

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Change and Alteration, who declares *I am in the Father, and the Father in me, and I and the Father are one* ? And so again the Apostle, *Jesus Christ, the same yesterday, and to day, and for ever*, according to that of the Prophet, *Behold, I am he, and I change not*. How was he for our sakes Created, for whom, and by whom all things were Created ? Or how is it, that he has but an imperfect Knowledge of the Father, who has told us that *as the Father knows him, even so he knows the Father* ? That the Hereticks have been again and again confuted with these and the like Arguments and Authorites, but still had the dexterity to shift their Shape, and then make their own use of the Holy Scriptures; that this Heresie was a sort of Recapitulation and Confirmation of all the vile, absurd Heresies that arose before it, and approach'd the nearest of any to *Antichrist*; that the Departure and Perdition of these Men was the less Afflicting and surprizing, because there had been long ago a *Judas*, a *Hymeneus*, and *Philetus*, and *Christ* had warn'd us against the many Seducers that should come in his Name, and *St. Paul* against those that should Apostatize in the latter days; and lastly, that the Council gave them this notice of the whole Matter, and their Proceedings upon it, that the Offenders might be no where receiv'd to Communion, nor *Eusebius*, nor any other of their Patrons or Abbettors regarded. Upon the
Dismission

Dismission of these Letters the Combustion, instead of being extinguish'd, gather'd still more and more, some approving and subscribing them, and others remonstrating. Especially *Eusebius* of *Nicomedia* was displeased at 'em, because they were particularly severe against him. He had a mighty interest in the Emperour then residing at *Nicomedia*; and upon that account had too many of the Bishops at his Devotion. He wrote several times to *Alexander* to drop the Dispute and receive *Arius* to Communion; and to the Bishops of the Catholick Church that they should shew *Alexander* no favour; [and S. L. I. c. 15. a Synod of his Party met at *Bithynia*, from whence Letters were sent every way to the Bishops of the Church, to engage them to receive *Arius*, and oblige *Alexander* to do the like. *Arius* also, by special Messengers, made it his Request to *Paulinus* of *Tyre*, *Eusebius* of *Cesarea*, and *Patrophilus* of *Scythopolis*, that they would approve of his Purpose, that he and the Presbyters of his Opinion should exercise their Office, not in the respective Churches they formerly belong'd to, but at large in some or other of them; which Proposal they and other Bishops of *Palestine* consented to, at the same time, † exhorting him and his Friends to pay all Obedience to *Alexander*,

† 'Tis to be observ'd, in Vindication of the Bishops, who thus far gratify'd *Arius*, that they requir'd him at the same time to conform and submit himself to his Bishop; so that they did not pretend to allow him any Authority to do as he desir'd, but under his Bishop, and with his License.

and

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and most humbly to sollicite a Reconciliation.] Notwithstanding which these warm Proceedings run up the Quarrel in a little time to meer Madness and Confusion, both Clergy and Laity every where falling into furious Disputes and Animosities; insomuch, that our most Holy Religion was made a Subject of
S. L. I. c. 15. Theatrical Buffoonry. [And all this proceeded from the Activity and Bigotry of the *Arians*, in the beginning of the Dispute, who not contented with acting only defensively, communicated an Account of their Faith to the Bishops abroad; and besought them, if they approved it, to interpose in their behalf with *Alexander*, or if they dislik'd it, to inform them better. By this means they involv'd them in Disputes and Oppositions, and effected the Desire of their Souls, a general Distraction and Tumult in the Church.] There was, at the same time a Schismatical Faction, call'd *Meletians*, who join'd their Forces with the *Arians*. They were the Creatures of one *Meletius* an *Egyptian* Bishop, that having formerly begun a Schism, purely upon a Pretence of Injustice done him by *Peter* Bishop of *Alexandria*, because he had pronounc'd the Sentence of Deposition upon
 him for divers Misdemeanours,
S. L. I. c. 24. [particularly for presuming to consecrate and ordain in the room of his Metropolitan, when the Persecution oblig'd *Peter* to absent himself,] but chiefly for his Apostacy in the time of Persecution,
 after

after the Martyrdom of *Peter* still kept up the Quarrel, and rail'd on against his Successour *Achillas*, and after him against *Alexander*, striking in with *Arius*, [or rather renewing his Con- S. L. i. c. 15. federation with him, for *Arius* had formerly, in the Days of *Peter*, deserted the Interest of the Church and list'd himself under *Meletius*, but returning from his Cause, he was ordain'd Deacon by *Peter*, and afterwards, † for taking part again with the *Meletians*, and allowing their Baptisms, excommunicated by him, and so he continued, till *Achillas* pardon'd him upon his humble Submission, and not only readmitted him to his Deaconship, but ordain'd him Presbyter: And *Alexander* had entertain'd so good an Opinion of him, that tho some People highly inveigh'd against him for tolerating and conniving at *Arius's* Novelties, he shew'd him so much Favour, as only at first to perswade and admonish him, and put him upon a publick Proof of his Principles, and then to have them canvass'd in a

† *Valesius* very justly wonders that neither *Alexander* nor *Athanasius* should mention this Excommunication of *Arius*. However, of the two, he is less inclin'd to believe *Sozomen* than the Acts of *Peter* the Martyr, which say, that *Arius* was then a Presbyter, and excommunicated for his Heretical Doctrins, without a word of his joining with *Meletius*. But it is certain those Acts are spurious, and whoever would see a proof of it, let him consult Note (b) upon *Du Pin's Account* of that Holy Martyr.

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Synod; and after that to command him to renounce them; 'till finding him perversely and wilfully devoted to them, he excommunicated him and his Adherents. Hereupon, as *Arius* had before twice run over to *Meletius*, so now *Meletius* thought it was his turn to join himself to *Arius*] and at length their two Factions became so united, that when they begun their old Game so successfully after the Council of *Nice*, the *Meletians* and *Arians* were taken promiscuously in *Egypt* for one another; and indeed were the very same.

Now matters standing thus, there were Letters upon Letters sent from *Arius* and his Partizans, particularly from *Eusebius* of *Nicomedia*, on the one side, and so from those that condemn'd him and his Doctrine, on t^h other, to the Bishop of *Alexandria*, who collected those that run against *Arius* into a Volume, as *Arius* did those which were for him; and this last Collection is, as it were, the lively Oracles of the *Arians*, *Eunomians*, and *Macedonians* at this day.

[Among *Alexander's* Epistles there was none more remarkable and significant than that which he sent to his Namesake the Bishop of *Constantinople*; wherein he warns him against permitting those Workers of Iniquity to come within any Churches under his Jurisdiction, whatever pretended Letters of Communion any of them should bring; for that they had

no

not only with the *Gentiles* and *Jews* deny'd
 the Divinity of Christ, but had also done
 what his very Crucifiers could not perswade
 themselves to do, torn asunder his seamless
 Coat, erected new Altars and private obscure
 Conventicles, and that, unsatiated with He-
 resy and Schism, they had made it their bu-
 siness to molest and ruin and destroy the Ca-
 tholicks, particularly by most false and scan-
 dalous Informations and Prosecutions against
 them in the secular Courts; that after they
 had been synodically ejected, they were so
 impudent as to make their Court to his holy
 Brethren of the Episcopal College for recom-
 mendatory and communicatory Letters,
 which having by their little knavish Arts,
 Dissimulations and Calumnies obtain'd from
 too many Bishops, they chim'd that Authori-
 ty in the Ears of the People, and made use of
 it to seduce others; that to undeceive those
 Bishops that had been thus impos'd up-
 on, and to prevent the Scandal which must
 otherwise fall upon the Church, by such an
 Infraction of the Apostolical Rule of Com-
 munion, and by the Encouragement which
 these wicked Men receiv'd from it, he thought
 it necessary to acquaint his Collegues with
 their Purposes and Principals; as that the
 latter were chiefly founded upon a perverse
 Interpretation of those Places of Scripture,
 which concern'd the State of Christ's Humi-
 liation, and upon an impious Antipathy to
 those which prove his Divinity and Equa-
 lity

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lity with the Father; that this was the way
 by which they perswaded themselves that
 Christ was not the Begotten of the Father,
 but only a Son adopted or predestinated upon
 the account of an extraordinary Piety and
 Probity, and that *St. Paul* or *St. Peter*, nay and
 themselves were as capable of, as proper and
 true a Filiation, as that which belongs to Christ;
 whereas *St. John* has declar'd him to be the
 only Begotten of the Father, and to be God
 the Word, by whom all things were made;
 that therefore he is properly and substantially
 the Son of the Father, tho the manner of his
 Generation be inscrutable, as himself has told
 us, that no body has known who the Son is
 but the Father, and no body as known the Fa-
 ther but the Son; and so again the Prophet,
 when he ask'd, *Who shall declare his Genera-
 tion?* that he being the Wisdom and Word
 of God must be incapable of Increase or
 Improvement, much more of Diminution
 or Degeneracy, according to that of the A-
 postle, *2 Cor. c. 6. v. 14, 15.* that Christ
 cannot be an adoptive Son, as Angels and
 Men, because he challenges Adoration; that
 he is prov'd to be substantially and pro-
 perly the Son of God from *Rom. c. 8. v. 32.*
 from *St. Mat. c. 3. v. 17. & c. 17. v. 5.* *St.*
Mark, c. 1. v. 11. *St. Luke, c. 3. v. 22.* *St. John,*
c. 1. ver. 18. *Psalms 2. ver. 7.* *Psalms* † *110.*
ver 3. and from *St. John, c. 5. v. 23. and c. 10.*

† According to the Septuagint of Sixtus Quintus's Edi-
 tion 109.

‘ v. 30. and c. 14. v. 9. that the Titular or A-
 ‘ doptive Sons of God are represented under
 ‘ another Character, as Beings that either had
 ‘ been or were probationally Candidates for
 ‘ so great a Title, and in their nature liable
 ‘ to Change and Degeneracy, particularly
 ‘ *Gen. c. 6. v. 2.* and *Isa. c. 1. v. 2*, that
 ‘ these new Hereticks were the Succours, as it
 ‘ were, sprouting from the Stump and Root
 ‘ of the old ones, *Ebion* and *Artemas*, and
 ‘ *Paulus Samosatenus*, and *Lucian*; that there
 ‘ were || three Bishops in *Syria* who strangely
 ‘ patroniz’d and encourag’d these People, tho
 ‘ they were of themselves so outrageously pre-
 ‘ sumptuous as to vent those Blasphemies a-
 ‘ gainst the Son of God, which the Devils

|| That the three Bishops were those whom the learned Vale-
 sius arguing from Arius’s Epistle, has nam’d in his Note
 upon this place, is very improbable, 1st. because Arius, in
 his Letter, reckons up six Bishops, and therefore we may sup-
 pose Alexander would have mention’d the same number, if
 any of that number had been the Persons he meant; 2^{dly}. Ari-
 us’s Veracity and Ingenuity is not much to be depended on, at
 least when weigh’d against Eusebius of Cæsarea’s Conduct
 afterwards, and his express Declarations, and the Testimonies
 of several of the Ancient Orthodox Writers in his behalf; nay,
 and when in this very Period he is not asham’d to tell so notori-
 ous a Lie, as that all the Bishops in the East, except three, were
 for him; and Valesius himself owns in the third Note upon
 the 5th chap. of Theodor. L. 1. that those Words of Arius,
ἀνὰ δὲ πάλαι ἐγένοντο carry a fallacious and improper meaning
 in them; 3^{dly}. because Theodorit says no more than that he
 boasted (*ἐπαυνύρετο*) that such and such Bishops had declar’d

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and suffer'd for him. And I conceive the two latter of these three Reasons remove all necessity of believing, that the Bishops Arius has nam'd, as his Friends, were anathematiz'd; or had shew'd him any other countenance than that of their Answer to his Proposal about himself and his Fellow-Presbyter. I know St. Athanasius brings a heavy charge against these Bishops in his Book de Synodis; particularly Eusebius, he says, had expressly asserted under his own hand, That Christ is not truly God; but I am willing to presume he was some way misinform'd, because undoubtedly Eusebius had been condemn'd and stigmatiz'd more exemplarily than even Arius for such explicit Blasphemy; whereas St. Athanasius himself (who almost every where discovers little Affection for him) says nothing of his being anathematiz'd; which he would certainly have done, had it been true.

‘ themselves durst not so much as murmur;
 ‘ and not only to insult and calumniate himself
 ‘ and his Flock, but to despise and over-rule
 ‘ the Judgment and Authority of his Col-
 ‘ leagues in general, of the ancient Fathers,
 ‘ nay and the most clear, express Determi-
 ‘ nation of the Holy Scriptures themselves;
 ‘ that they represented the Catholicks as as-
 ‘ serting two uncreated Beings, not consi-
 ‘ dering that obvious Distinction between Ge-
 ‘ neration and Creation, and that the Father,
 ‘ as being *not Begotten*, is declar'd by the
 ‘ Son to be greater than himself, as being
 ‘ *Begotten*; nor remembering that † *he who*

† This Text the Bishop says our Saviour deliver'd; I suppose he meant by St. John; for I take it to be that, tho' somewhat differently worded, which we meet with in his 1st Epistle, c. 5. v. 1.

'loveth the Father loveth the Son, who is begotten of
'him; that therefore he and his Brethren || had
'depos'd and anathematiz'd Arius and his ASSO-
'ciates, particularly and by name Achillas, Eu-
'zoius, Aithalas, Lucius, Sarmates, Julius, Me-
'nas, another Arius and Helladius; and desir'd
'the Sentence might be approv'd and confirm'd

|| The learned Annotator, in his 48th Note upon this Chapter of Theodorit, supposes this Epistle to have preceded that wherein Alexander takes notice of the Nicomedian Eusebius's patronizing the Arian Faction, because this says nothing of him, and declares only 10 Presbyters and Deacons anathematiz'd, whereas the other Names 12 and 2 Bishops; and upon this foundation he affirms there was a Synod; in which the 10 Presbyters and Deacons were condemn'd, distinct from and earlier than that wherein an Anathema pass'd upon the 12 and 2 Bishops. He quotes no Authority for either Assertion; and as for his Inference or Argument, it seems to be confuted by that passage in this Letter, where Alexander says, he has already the Subscriptions of the Bishops of so many Provinces, Egypt and Thebais, Lybia, Pentapolis, &c. to the condemnation of Arius and his Accomplices; which he could not have by him, in consequence of this Epistle when he wrote it, and therefore he must have received them in answer to a former. Nor does the same great Man's Conclusion seem to be better grounded for making two Councils, because in the last Epistle, it might not have been necessary, nor possibly, upon some prudential Considerations, very convenient to mention again all the Offenders he had enumerated in the former; and besides, it is not likely, that Alexander would call a second Council of his Suffragans to anathematize the same Doctrines and Men they had anathematiz'd synodically not long before.

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‘ by all his Collegues, as it had been so general-
 ‘ ly already by the Bishops of *Egypt* and *The-*
 ‘ *hais*, of *Libya*, *Pentapolis*, *Syria*, *Lycia*, *Pam-*
 ‘ *phylia*, *Asia*, *Cappadocia*, and other neigh-
 ‘ bouring Provinces; and lastly, he warn’d e-
 ‘ very Bishop against communicating with the
 ‘ Persons condemn’d, whatever Letters they
 ‘ should produce, or Pretences they might urge.
 His Letters to *Philogonius* of *Antioch*, *Eustathius*,
 (then) of *Berea*, and other Orthodox Fathers
 were to the same Effect.

At the same time *Arius* made his Appeal to
 those Bishops, who, he had reason to be-
 lieve, entertain’d the same Sentiments and De-
 signs with himself, and principally to *Eusebius*
 of *Nicomedia*, complaining in a Letter to him,
 ‘ That his Bishop had us’d him and his
 ‘ Friends very barbarously, and that he had
 ‘ drove them out of the City for contradicting
 ‘ his Assertions; which were, that the Son
 ‘ co-existed from Everlasting with the Father,
 ‘ that the Son was always God, and that he
 ‘ was of the same Substance with the Father;
 ‘ and for affirming on the contrary, that the
 ‘ Son was not before he was Begotten, or
 ‘ Created, or Establish’d, and that he had o-
 ‘ riginally his Existence out of nothing; and
 ‘ that in condemning him, *Alexander* had also
 ‘ anathematiz’d *Eusebius* of *Cesarea*, *Theodotus*
 ‘ of *Laodicea*, *Paulinus* of *Tyre*, *Athanasius* of
 ‘ *Anazarbus*, *Gregory* of *Berytus*, and *Aetius*
 ‘ of *Lydda*; and all the Eastern Bishops, asser-
 ‘ ting that God the Father existed from all E-
 ‘ ternity

ternity before the Son; that † Illiterate and Heretical Triumvirate only excepted, *Phylogonius*, *Macarius*, and *Hellanicus* of *Tripoli*.

Upon receipt of these Letters, *Eusebius* dispatches others to *Paulinus* of *Tyre*, 'Upbraiding him for his Silence in the *Arian* Cause, and that a Man so well able as he was to convince *Alexander*, should not yet have wrote to him, and shew'd him out of the Scriptures, that as there is but one unbegotten Being, so the Son was no more than a Creature, and so far from being of the same Substance with the Father, that both in Substance and Properties he is absolutely different from him; with more to the same effect; which these Ill-designing Men by Letter upon Letter, handed very liberally to one another.

Upon the News of such lamentable Differences and Disorders the good Emperour was extreamly troubled, and immediately dispatches Letters to *Alexander* and *Arius* by the Hands of his Favourite, the pious and faithful

† How undeserv'd a Character this is of these three great Men, sufficiently appears from *Athanasius's* joining them with the best, and every way most considerable Bishops then in the World; for speaking of the *Arian* Bishops (in his Epistle to the Bishops of *Egypt* and *Libya*) he says, if they wrote like such and such Men, the great Confessor *Holius*, &c. ἡν ἡν ἐν τοῖς γενομένοις ἀποστόλοις ἄλλος ὅς, καὶ ἄλλος ὅς, ὁ δὲ ἀποστολικὸν ἀνδρῶν τέπος; and in that glorious Catalogue we find two of our three, *Hellanicus* and *Macarius*.

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Hofius, a venerable Confessour, and Bishop
 of *Corduba* in *Spain*; to this effect, It That he
 understood the Division which had happen'd
 between them and their respective Adherents
 was the Consequence of an unnecessary Questi-
 on, on the part of *Alexander*, and of an unwary
 Answer on the part of *Arius*; that it was a very
 dangerous Tryal of Skill to begin a Dispute
 upon Matters of that nature, especially so
 publicly, the generality of People being so
 little qualify'd to apprehend the right mean-
 ing, or to pass a true Judgment of them;
 besides the Weakness and Deceivableness of
 the Disputants themselves, all which must
 naturally end either in Blasphemy or Schism.
 That it was their Duty by mutual Agree-
 ment and all ingenious Retractions to quit
 the Dispute, concurring, as he conceiv'd
 they did, in the Fundamentals of Religion;
 and for the future, by no means to pursue
 such nice and subtle Enquiries, which must
 necessarily weaken their Authority, and hin-
 der them in the Discharge of their Office;
 That the Philosophers of the *Gentiles*, as
 great a Variety of Sects and Opinions as
 there was among them, held all close to-
 gether in a common Fellowship and general
 Interest; much more that the Priests of the
 most High God were oblig'd to do so; That
 they ought to beware of wounding and ren-
 ding the Church by their little Metaphys-
 cal Distinctions and Dissensions; That seeing
 they were both of the same Religion and the
 same

' same Faith, nicer Speculations and Scruples
 ' ought not to keep them asunder; or howe-
 ' ver, if they could not reconcile their Noti-
 ' ons between themselves, that at least they
 ' shou'd keep them to themselves, live again
 ' in perfect Charity and Friendship with one
 ' another, and re-unite themselves and the
 ' distracted People of God, in Brotherly Love
 ' and Christian Communion; That this was
 ' the desire of his Soul; That Night nor Day
 ' he should never rest till he could obtain it;
 ' That the News of their Divisions had stop'd
 ' his Purpose of coming among them, and
 ' that it lay in their power as soon as they
 ' pleas'd to bring him to them by becoming
 ' Unanimous, and Easie, and Affectionate to
 ' one another, and by giving him an Oppor-
 ' tunity, upon his Arrival, of joyning his
 ' Praises with theirs to God for the Re-esta-
 ' blishment of their Peace and Unity.

But this Method, alas! prov'd ineffectual;
 and besides, there was at the same time another
 unhappy Dispute on foot in the Eastern
 Churches, about the time of celebrating the
 Festival of *Easter*, some inclining to observe it
 according to the *Jewish* Calendar, and others
 according to the Rule of all other Christian
 Churches; but this without breach of Communion. [And S. L. i. c. 16.
Hofius was Commission'd by the
 Emperor to settle this Affair too; but suc-
 ceeded no better in it than in the other.] Ef-
 fectually therefore to put an end to these E-
 vils,

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vils, the Emperour call'd a General Council, Summoning Bishops from all Parts and Provinces of *Europe, Africa and Asia,*

T. L. 1. c. 3. [*Silvester* Successour to *Miltiades* in the Bishoprick of *Rome*]

being detain'd by his Age, but represented in the Presbyters he delegated; besides an innumerable Company of Presbyters, Deacons, Acolyths, &c. And their Charges and Occasions were liberally supply'd by the Emperour.

There likewise attended many Disputants and Oratours of the Laity,

S. L. 1. c. 17. [The Day before that which was fixt for the Publick and De-

cisive Tryal of *Arius*, the Bishops Summon'd him in order to a Stating of the Case; and were strangely divided upon it, some insisting, that there ought not to be the least tampering with the Faith deliver'd from the beginning; and others, that we ought not to follow the Opinions of the Ancients implicitly.] *Eusebius* Bishop of *Nicomedia*, *Theognis* of *Nisæa*, and *Maris* of *Chalcedon* defended *Arius*. Against these *Athanasius* engag'd, at that time a Deacon of the Church of *Alexandria*, and in great esteem with *Alexander*. The Rhetoricians and the Masters of the School were the most forward with

their Censures and Inve-

S. L. 1. c. 18. ctives; [and the Gentil Philosophers, of whom there came

a great number, either out of curiosity, or with a design to suggest Objections and Fallacies,

lacies, and so to blow the Coals, watch'd all Opportunities to be troublesome. One of them especially was very Malepert and Abusive, till a plain and honest Layman, who had been formerly a Confessour, by meerly repeating a short Summary of his Faith, in the Name of *Jesus Christ*, so miraculously affected him, that he immediately assented to it, and return'd thanks to God for his Conviction, which with most solemn Asseverations he ascrib'd entirely to a Divine Impulse, and recommended it to the serious Consideration of his Fellow-Sophists.] Upon the Day appointed for an Examination of *Arius's* Cause and Doctrins, came the Bishops in Procession [to the Emperour's Palace, in which it was his pleasure they should sit] and were follow'd by the Emperour himself, who made a stand (upon his Entrance) in the midst of the Assembly, (such was the Difference and Veneration he shew'd to the Holy Fathers) till [the Bishops, upon his Majesty's Application to them for that purpose] had given him a Sign to sit down, [which he did upon a Throne prepar'd for him at the upper end of the Apartment, and all the Council seated themselves in the same instant. First, Silence being commanded, [*Enstadius*, (Successour to *Philogonius*, as *Philogonius* was to *Vitalis*, in the Chair of *Antioch*]

S. L. I. c. 19.

T. L. I. c. 7.

S. L. I. c. 19.

T. L. I. c. 24.

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Antioch] made an Oration to the Emperour, wherein he magnify'd the infinite Goodness of God to his Church in placing his Majesty on the Imperial Throne, and was seconded, to the same effect, by *Eusebius of Casarea*] after which the Emperour address'd himself to the Council, exhorting them to Unanimity and a right Understanding,

T. L. I. c. 7. ing, [and putting them in mind, how much they would expose themselves and their most Holy Religion, by abusing that Deliverance, which God had so lately vouchsaf'd them, from the Rage and Tyranny of Persecuting Princes, and turning it into an Occasion of Quareling and Disputing amongst themselves about the Principles of the Christian Profession, especially when the Holy Scriptures of the Old and New Testament afforded them such full and clear Instructions concerning their Belief; and therefore to these Sacred Oracles he refer'd them for a Solution and Decision of the Matters in Controversie] and then order'd their private Complaints, which had been presented him the Day before, to the Flames;

T. L. I. c. 11. [or rather, as *Theodorit* tells us, he reserv'd those Accusations, which some malicious People had been forward to tender him against the Bishops, till they were come to a final Decision and good Agreement, and then he produc'd them in a bundle Seal'd up with his own Seal, and burnt them in

in their Presence; † assuring them, that he had not so much as look'd into them, and that he was so sensible of the sad Consequences of letting the Faults of the Clergy be expos'd, that if he should ever be so unhappy as to take a Bishop in Adultery, he would interpose his own Robe to conceal him.] But whether *Socrates* has maim'd and mis-tim'd this Particular or not; when all Preliminaries were now concluded, his Imperial Majesty left it to the Holy Fathers, to examin and settle Doctrins.

† *Here I think myself oblig'd to insert what, according to Rufinus, he told them besides, on this occasion. Deus vos constituit Sacerdotes, & potestatem vobis dedit de nobis quoq; judicandi, &c. God has Constituted and Ordain'd you his Priests, and has invested you with Authority to pass Judgment (in Spirituals) even upon us; and accordingly we ought to submit our selves, and we do so, to your Judgment. And since you stand exempt, (in your Spiritual Capacity) from the Judgment of all the World besides, you are refer'd to God himself, and your Differences left to be decid'd by him. For he has sent you to us with the Character of Gods; and it were absurd that the Concerns of Gods should be brought before any human Power, or indeed into any other Judicatory than that of God, who, as he has said, stands in the Congregation of Princes, and is a Judge among Gods. And therefore laying aside these Disputes, you are to settle Matters of Faith, and that with all good Temper and Meekness. This is a most valuable Monument and ample Testimony of that Fundamental Doctrin, the Independency of the Church, in her Spirituals, on the Secular Power; especially as it comes not only from one of the best and greatest of Princes, but from an Universal Monarch, and the first Christian Emperour.*

Where-

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Whereupon Propositions in abundance were advanc'd on either side, and Disputes immediately running high, the Emperour attended diligently to whatever was insisted on, and spar'd no pains in appeasing the Heats of some, and encouraging the good Management of others, till at length they came to a happy Conclusion and Agreement, as well in Points of Faith, as in relation to the Festival of *Easter*; and their Determinations were Recorded, and almost unanimously Subscrib'd, the Creed which they establish'd running thus, *We believe in God the Father Almighty, Creator of all things Visible and Invisible: And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father, that is of the Substance of his Father; God of God, Light of Light, very God of very Gods, begotten, not made; being of one Substance with the Father; by whom all things were made that are in Heaven and in Earth; who for us Men and for our Salvation came down, and was Incarnate, and was made Man, and suffer'd, and rose again the third day, and ascended into Heaven, from whence he shall come to judge the Quick and the Dead. And we believe in the Holy Ghost. But as for those, who affirm, That there was a time when the Son of God was not, and that before he was begotten he was not, and that he was made out of nothing, or that he is of a different Substance or Essence, or that he is a Creature or Subject to Change or Alteration, they are Anathematiz'd by the Holy Catholick and Apostolick Church.*

This

This Faith was subscrib'd by three hundred and eighteen Bishops. [Indeed Seventeen of the Fathers disagreed to it for some little time, [among the rest *Menophantus* of *Ephesus*, *Patrophylus* of *Scythopolis*, and *Narcissus* of *Neronias*, or *Irenopolis*] but afterwards] there were only five who accepted against it, *Eusebius* of *Nicomedia*, *Theognis* of *Nicaa*, *Maris* of *Chalcedon*, *Theonas* of *Marmarica*, and *Secundus* of *Ptolemais*, * who made a great noise against the Word *ὁμοούσιος* (*Consubstantial*) and refus'd to subscribe the Condemnation of *Arius*; whereupon the Council Anathematiz'd *Arius*, and all others of his Faith, prohibiting his Return to *Alexandria*; to which the Emperour joyn'd the Sentence of Banishment upon *Arius*, *Eusebius* and *Theognis*. [And tho' the first had been the Heresiarch, yet he was more especially concern'd in honour to see it executed upon the two latter, because they were so sawcy as to provoke him with fresh Prevarications. For not long after the rising of the Council, 'tis said, they corrupted the Person, to whose Custody the Emperour had committed the Acts of it, and dash'd out their

* Tho' at length the three former subscrib'd the Creed, but could not be brought to approve the Sentence against *Arius*. V. Vales, not in Soz. L. 1. c. 21.

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Subscriptions; and then publickly declar'd against the Doctrin of Consubstantiality; inso-much that the Story goes, *Eusebius* told the Emperour, *He could never perswade himself, if his Gown were rent asunder, that both Parts were of the same Substance*; neither were they asham'd at that time to communicate with the Heterodox and Condemn'd Party.] An Example, which *Eusebius* of *Casarea* could by no means follow, and therefore, tho' he continued some time in Suspence, yet at last he subscrib'd the Creed, and sent it to his Church, with the Copy of another which himself had laid before the Council, and which (says *Theodoret*, L. I. c. 7, 8.) had been receiv'd with such Indignation by the Consubstantialists, that the Author was extreemly asham'd of his Error. It runs thus; *We believe in one God the Father Almighty, Creatour of all things Visible and Invisible: And in one Lord Jesus Christ, the Word of God, God of God, Light of Light, Life of Life, the only begotten Son, the first begotten of every Creature, begotten before all Ages, of God the Father, by whom all things were made; who was Incarnate for our Salvation, and convers'd among Men, who suffered, and rose the third day, ascended to the Father, and shall come again with Glory to judge the Quick and the Dead. We believe also in one Holy Ghost. And we believe that every one of these is and subsists; the Father truly Father, the Son truly Son, and the Holy Ghost truly Holy Ghost; even as our Lord, when he sent his Disciples to Preach, said, Go ye and teach all Nations,*
Bap-

Baptizing them, In the Name of the Father, and of the Son, and of the Holy Ghost. As to all which we do affirm, that thus we hold and believe, and that thus, as we have formerly held, so we will constantly continue to hold unto Death, Anathematizing every impious Heresie. His Letter inform'd them, ' That the Emperour declar'd, he ' approv'd this Creed, and wish'd all to ' acquiesce in it, with the addition only of the ' Word *in* (Consubstantial) which together with the Words *in* (of the ' Substance of the Father), being carefully and ' laboriously weigh'd and examin'd, and explain'd to signifie (as it was known to ' have done amongst earlier Ecclesiastical ' Writers) That the Son was of the Father, ' yet not so as to be a Part of the Father, and ' that his being Consubstantial with the Father signify'd no more than that the Son ' of God has no Similitude with the Creatures made by him, but that he is in all respects like unto the Father only, by whom he ' was begotten, and that he is of the Father, and ' of no other Substance or Essence, that therefore ' he had assented to this Doctrin, and to those ' Expressions, as his Brethren had done after a ' most mature Deliberation and cautious Discussion; and that as for the Anathema annex to the Creed, he cou'd not but approve it, and look upon it as a very ' proper Expedient against that abuse of ' Unscriptural Terms, which had so frequently

D

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‘quently and lamentably embroil’d the Church. †

This Epistle, says *Theodorit*, T. L. I. c. he wrote in his own Vindication to a Knot of *Arians*, 11, 13.

who, ’tis probable, charg’d him with Treachery and Foul-dealing, and it ought for ever to silence that sort of Men, who have the Impudence to challenge him, as a Patron of their Cause; tho’ he has declar’d himself so expressly; for the Word *Consubstantial*; as he has elsewhere related the regular and considerate Proceedings of that sacred Assembly and their * Unanimity in the Admission and Subscription of their Creed.

At the same time the Council sent an Epistle to the Church of *Alexandria*, and all the Christians of *Egypt*, *Libya* and *Pentapolis*, to let them understand they had Anathematized

† The Annotatour in his Note upon those words *περὶ ἐκείνων* Theodor. L. I. c. 12. Will have them to be Heretical, and supposes Socrates omitted them for that reason. The Expression, I confess, is very improper and harsh, and Socrates probably not only thought so, but that it was redundant too with what else he has left out; as having, in effect, been said in the same Epistle before; but I think it will bear, and deserves a very Orthodox Construction, taken with the words which immediately follow, *ὡς ἂν περὶ τῶν αὐτῶν ἀγνοήτων*, where the word *ἀγνοήτων* ought to take off all Suspicion of Heretical Meaning.

* V. the 1st Note but one, and Val. Not. in Theod. L. I. c. 13.

Arius's

' *Arius's* Blasphemies, and his impious Terms
 ' and Phrases; that *Arius* had receiv'd his
 ' Condemnation and Sentence, and so too
 ' *Theonas* of *Marmarica*, and *Secundus* of
 ' *Ptolemais*: that they had depriv'd *Meletius*
 ' of his Episcopal Authority, reserving bare-
 ' ly the Title to him, and confining him to
 ' the City where he had been Bishop; that
 ' as for others whom he had Consecrated or
 ' Ordain'd in his Schism, they had Decreed
 ' their Consecrations and Ordinations should
 ' be confirm'd by the Imposition of Catho-
 ' lick Hands before they should be receiv'd
 ' to Communion; that then they should be
 ' reckon'd valid, but withal that such Bi-
 ' shops, Priests and Deacons should remain
 ' inferiour ever after in Place and Honour
 ' to all such Bishops, &c. As had receiv'd
 ' their Ordinations from *Alexander*, and
 ' have Power to transact nothing without
 ' their Consent, but that nevertheless they
 ' should be capable of being Elected into
 ' their Places as they became vacant, pro-
 ' vided the Bishop of *Alexandria* should
 ' think fit to confirm the Ele-
 ' ction; [notwithstanding T. L. 1. c. 9.
 all which [*Meletius*, not long S. L. 2. c. 2.
 after, had the hardiness upon
 his Death-bed, to Ordain one *John*, who
 was intimate with him, to be his Succes-
 sor; and] there is at this day a Remnant
 of the same Combination; particularly
 there are the *Meletian* Monks, infamous for
 D 2 their

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their Heterodoxy, and their *Samaritan* and *Jewish* Customs and Discipline).] Then the Council further acquainted them, ' that ' they had put an end to the Dispute ' concerning the Celebration of *Easter*, and ' that the Eastern Church were for the ' future to observe it at the same time ' with the *Western*. The Emperour also dispatch'd an Epistle to the Church of *Alexandria*, ' Congratulating their Rescue ' from those Blasphemous Heterodoxies, and ' Dividing Principles, that had given them ' such Disturbance, and acquainting them ' how diligently and fully the Council had ' examin'd into Matters, what Blasphemies ' had been utter'd and urg'd by the Here- ' ticks, and how unanimously the Fathers ' had agreed upon one Form and Declara- ' tion of Faith, in opposition to the execra- ' ble *Arius*; pressing them withal immediate- ' ly to settle again into a perfect Union and ' Communion in the Profession of that Faith, ' which carrying the Seal and Attestation ' of so many Religious and Intelligent Bi- ' shops, Assembled in Council, * he look'd

* *So Rufinus, (L. 1. c. 5.)* Desertur ad Constantinum sacerdotalis concilii sententia. Ille tanquam à Deo pro-
lata veneratur. Cui si quis tentasset obniti, velut con-
tra divina statuta venientem, in exilium se protestatur
acturum. The Determination of the Council was pre-
sented to the Emperour, who receiv'd it with great Re-
verence as the Act of God; and solemnly declar'd, who-
soever should presume to withstand it, he would send
upon

him into Banishment for opposing himself to God's Decrees. *Not that it was an infallible Determination; but, because being found agreeable to the Holy Scriptures, it had been promulg'd and ratify'd by the Sacred Authority of a General Council.*

' upon as the Determination of God himself;
' and lastly, requiring them so to hasten and
' compleat their Unity and Concord, that, at
' his Arrival among them, he and they might
' joyn their Voices, as one, in an Harmonious
' Acknowledgment and Thanksgiving to Al-
' mighty God for the Re-establishment of their
' Peace. Beside this, the Emperour sent a-
broad several other Epistles upon the same
Occasion; one directed to the several Bishops
and People of the Catholick Church, obliging
them to fix the Name of *Porphyrians* upon
Arius and his Followers, and to prevent the
Infections descending to Poste-
rity, [as the Council had con- S. L. I. c. 21.
demn'd and set a Mark of Infamy upon his peculiar Terms and Phrases, and his Blasphemous Books, particularly his Poem, Entituled, *Thalia*;] so the Emperour commanded all Persons that had any of his Compositions in their Hands, to burn them; at the Peril of forfeiting their Lives if they conceal them, and he dismiss'd another, acquainting them ' That a General Council having
' been conven'd by him for the Establishing a
' right Uniformity and Consonancy in the
' Faith and Discipline of the Church, they had
' determin'd that the Festivity of *Easter* (e-
' specially being the Day on which we Com-

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' memorate the great and triumphant Argu-
 ' ment of our own Resurrection and Immor-
 ' tality) should be every where observ'd upon
 ' the same Day; that they had rejected the
 ' Rule of the *Jewish* Calendar, not only as it
 ' was found to disagree with the Practice and
 ' Prescription of the earliest Times of Chri-
 ' stianity, but because it seem'd very impro-
 ' per that Christians should be directed in this
 ' Matter by the Usage of that very People,
 ' who Crucify'd their Saviour, and being a-
 ' bandon'd, for that accursed Parricide, to
 ' the utmost degree of Folly and Madness, have
 ' since combin'd to Celebrate two Passovers
 ' every Year; that our blessed Lord had left
 ' us the remembrance of that very Day in
 ' which he purchas'd his Church upon the
 ' Cross, and withal his Pleasure that his
 ' Church should be perfectly Uniform and
 ' United; that it was irregular and indecent,
 ' some Churches should be fasting while others
 ' were feasting; that it had therefore been
 ' Decreed, the Festival of *Easter* should be
 ' observ'd according to the Institution which
 ' had obtain'd in all the Western, Southern
 ' and Northern Parts of the World, and in
 ' some of the Eastern too; that this Resolution
 ' of the Council was supported, not only by
 ' the Practice of a Majority of Churches, but
 ' by the reason of the thing; it being no less
 ' for the Honour and Advantage of the Church,
 ' that all the Parts of her should act consistent-
 ' ly with one another in this Instance, than
 ' that

‘ that she should not take her Measures in
 ‘ fixing the Time of so great a Solemnity from
 ‘ the Practice of Infidels; that it was their
 ‘ Duty to Communicate this Decree of the
 ‘ Council to one another, and to conform
 ‘ themselves to it, the Resolutions of such
 ‘ Assemblies being Venerable and Sacred; and
 ‘ that he promis’d himself the happiness of
 ‘ finding all Churches, wherever his Occasions
 ‘ should hereafter call him, comporting them-
 ‘ selves accordingly.

[About the same time he was pleas’d to issue out his Or-
 T. L. c. 11.
 ders to the *Præfetti-Prætorio*, for distributing
 annually a very considerable Quantity of Corn,
 in the respective Cities under their Care, to
 such Virgins, Widows, or other Persons what-
 soever as had devoted themselves to any sacred
 Ministrations.]

Let us here annex three other Epistles of *Con-
 stantine*, (tho all of them written before the Coun-
 cil of Nice) one to the Bishops of every Pro-
 vince, informing them, ‘ that as he was sensible
 ‘ how much some Churches were out of Repair,
 ‘ and how meanly others were built, either
 ‘ thro the Negligence, or Iniquity of the
 ‘ Times, so it was his pleasure the Bishops,
 ‘ Presbyters, and Deacons should take care
 ‘ that the old Churches be now well repair’d;
 ‘ and new ones erected where they should see
 ‘ it convenient; and that he had sent Orders to
 ‘ the Governours of Provinces and his *Præfetti-
 Prætorio* to be assisting to the Bishops in what-
 D 4 ‘ ever

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ever Service, and furnish whatever Money or Materials they should apply to them for upon this occasion.

He wrote another to *Eusebius* Bishop of *Caesarea*, where he tells him that in regard of the numerous Increase of Converts to Christianity in the City of *Constantinople*, as he thought it expedient that there should be more Churches built there, so he requires him to get fifty Copies of the Holy Scriptures wrote out by the best Transcribers, in a legible Character and commodious Volume for the publick Use; that he had directed the Treasurer of the Province to defray the Charge of this Work, and wish'd it might be done with all Expedition; that he expected to see the Copies when they were finish'd, and assign'd him the use of two Publick Carriages for the Conveyance of them; and lastly order'd him to entrust them with one of his Deacons, whom he would not fail to gratify.

Another he wrote to [the excellent] *Macarius*, Bishop of *Jerusalem*,
T. L. 1. c. 3. [and Successour to *Hermonas*]
T. L. 1. c. 3. wherein he expresses, His great Surprize and Joy at the finding of our Saviour's Cross; and his Zeal and Ambition to adorn the Place, where it was found, with a magnificent Temple, not only for that God had Sanctify'd it to himself from the beginning, and more eminently, in the latter Days, by the Death of his Son; but also to atone for prophaning it formerly, as he

‘ he had done by placing an Idol there; and
 ‘ recommends to his Care the Conduct and
 ‘ Direction of the Work; which he desires
 ‘ may be most August and Splendid, having
 ‘ sent his Orders to *Dracelian* his chief Deputy,
 ‘ to provide the best Artificers, Materials,
 ‘ &c. For the Building Part, and requiring
 ‘ the Bishop to see nothing be wanting to make
 ‘ the Ornamental answerable.

Beside these, he wrote Letters, in a Declamatory Form and Stile, to all the Cities of the Empire against *Arius* and his Followers; and particularly to the *Nicomedi-*
ans [and *Niceans*] against *Eusebius* and *Theognis*; especially
 exposing ‘ the Wickedness of the former, not
 ‘ only as being a Patron of *Arius* then, but * as
 ‘ having been formerly a Tray-
 ‘ tor to his Prince, [not only *T. L. i. c. 20.*
 ‘ as a Corrupter of the Faith,
 ‘ but a Persecutor of the Church; and taking
 ‘ notice how irregularly he had intruded into
 ‘ the Church of *Nicomedia*, and of the Deter-
 ‘ minations of the great Council against him
 ‘ and *Theognis*, which yet had been so gentle

* Valefius, in his last Note upon the 20th Chapter of Theodoret, B. First, would clear Eusebius from this Charge, as having been at that time Licinius's Subject; but this will by no means justify him, 'till it be prov'd that Licinius did not hold his Dominions in dependance on Constantine.

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“ as not to affect them upon their better Behaviour; he lets them further understand,
 “ how much those two Prelates had abus’d
 “ this Clemency, and what Contempt they
 “ had put both upon that Sacred Assembly and
 “ himself, and that therefore he had given
 “ Orders for their Banishment] and concludes
 “ with advising the Election of
 S. L. 1. c. 21. “ other Bishops in their room,
 [declaring he would shew
 “ no Mercy to any body that should presume
 “ to adhere to the Principles and Communion
 “ of the former, in opposition to such Ortho-
 “ dox Successours.] But to return to the
 “ Council of *Nice*.

The Emperour [hoping it might conduce to
 that general Union he pro-
 S. L. 1. c. 22. pos’d] most graciously conde-
 scended to summon thither
 one *Acesius*, a *Novatian* Bishop, and upon en-
 quiring whether he concur’d with the Council,
 in their Declaration of Faith, and Resolution
 concerning the Observation of *Easter*, and his
 Answer, that he assented to both, as being
 Establish’d upon Apostolical Authority and
 Practice, he further demanded, *Why then he*
maintain’d a separate Communion? *Acesius*, in
 reply, insisted on the Miscarriages in the *De-*
gian Persecution, and the Irremissibleness of
 Apostacy (as being the Sin which the Scrip-
 ture calls a Sin unto Death) by the Hands
 of God’s Ministers, whatever might be
 hoped

hoped from his extraordinary Mercy, [and that it must be S. L. i. c. 22. unlawful to Administer Christ's Body and Blood to Sinners in that condition, or to communicate with them:] At which the Emperour bid him *set up his Ladder, and climb to Heaven by himself.* This Relation, (says Socrates) Eusebius, and all other Historians have omitted; but it was communicated to me by an ancient Person, one *Auxanor*, a *Novatian*, who was then present in the Council.

Where it was also canvass'd, whether they should not oblige all Bishops, Presbyters, Deacons, and Subdeacons, that had been Marry'd before they were Ordain'd, † to de-

† Valesius, in his Note upon Soz. L. i. c. 23. Gives us a caution against understanding those Words *ὡς ἔχουσιν καμάρων μὴ κοιῆσθαι*, as if the Bishops and Clergy had not been all along oblig'd to abstain from the Conjugal Bed, tho' they were allow'd to cohabit. All the Authority he affords us for this Distinction is from Epiphanius, to which it is sufficient to answer, waving all other Exceptions and Arguments, that that Father's *τὰ κατὰ ἀποδοχὴν πρᾶξις* ought to be interpreted, as the Sequel discovers (V. Expos. Fidei Sect. 23.) of such Rules and Exercises of Discipline as respected only particular Persons, and were left voluntarily to them; so his *τὰ ἐκ πρᾶξις* were such Institutions and Injunctions as affected only particular Churches, those, for Instance, that either held themselves bound in Duty, or chose to conform to the Canons of the Councils of Eliberis, Ancyra, Neocæsarea, &c. For if those Injunctions had been suppos'd to oblige universally; what occasion could there be for starting in the Council of Nice the Propo-

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Isal we are considering? Much more how came the Holy Confessour to oppose it? And that too upon such Principles, and with such Objections as make no less against any Obligation to Celibacy in general? Now it is most evident from Socrates, that the *μὴ χωρίζεσθαι* must refer to the Bed; for that Historian founds the Reasonableness, Impartiality, and Conveniency of what was urg'd to that Purpose, as it came from Paphnutius, upon this very Character of him, that he was ἀπεργασίας, καὶ ἀπλῶς εἰπὲν γυναῖκα, an unmarried Man, and absolutely a stranger to Female Embraces, and ἐνὶ σφραγισμῷ περὶόντος, Celebrated for his Continence; and that Paphnutius understood the Restraint, he oppos'd to be that which I assert it to be, is plain from his urging that Text, Marriage is honourable in all, and the **B E D U N D E F I L E D**. Is it not strange the Annotatour should have overlook'd or slighted all this? But is it not yet more surprizing that he should forget, in the reading of twelve Lines, so clear and full a Disproof of his Notion as the words *μὴ συγαδέουσαν*? which Sozomen says was the very thing propos'd in the Council.

bar themselves the common Liberty of the Matrimonial Estate; And the Council seem'd dispos'd to pass such a Canon; had it not been prevented by the Arguments of Paphnutius, a Bishop in the higher The-
S. L. i. c. 23. *bais*, [and an Unmarried Man.] He told them, This would be to impose a heavy Yoke upon the Necks of the Clergy; that such a Restraint would turn to the Church's Prejudice; that it was laying a Snare in the way both of the Man and Woman, which would in many Cases prove fatal; that Conjugal Embraces were very chaste and pure; and it might suffice to let the ancient Ecclesiastical Usage prevail, that the Marry'd Clergy should not Marry a
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second time: And these Considerations prevail'd. This *Paphnutius* was a very good Man, and had wrought several Miracles. [In *Maximin's* Persecution he had lost his right Eye, and the use of his left Leg by being cut in the Sinews under the Ham] and was therefore dear to the Emperour, who would frequently kiss the Socket of the Eye that had been thrust out. [A remarkable Method, by which this excellent Emperour hop'd to derive upon himself an uncommon Benediction. The same he would do to others of the Confessours that were there. For besides *Paphnutius*, there were then alive, and present in that Divine Assembly many venerable Worthies that had suffer'd for the Faith; particularly *James*, Bishop of *Nisibis*, whom God had empower'd to restore the Dead, and to work many other Miracles. There was also *Paul*, Bishop of *Neocesarea*, who, under the Tyranny of *Licinius*, had been sing'd and disabled in the Joynts and Sinews of both his Hands with a red-hot Iron.]

At this time liv'd *Spuridon*, Bishop of *Trimithus* in *Cyprus*; of whom there are many remarkable things reported, particularly these following.

Being a Man of a very Charitable and Publick Spirit, he permitted those that wanted to fetch Corn or Fruit at any time, without troubling themselves to ask him, out of a Granary he

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he left open for them, upon condition those who only borrow'd, should honestly restore as much as they took. One of his Neighbours designing to cheat him, brought him a Return of Provisions he had borrow'd out of his Granary. *Spyridon* refus'd to take it himself, and bid him carry it, as other People did, to the common Stock. Upon which the borrower pretended to go and leave it there, but carry'd it home; and some time after came to *Spyridon*, and desir'd him to accommodate him again. *Spyridon* bid him go to the Granary, and take as much as he would. Accordingly he went, and finding it empty, return'd to the good Man and inform'd him of it. *Spyridon* told him, he wonder'd he should be the first Man that complain'd there was nothing left; and wish'd him to look once more; for that he was confident he would find what he wanted, unless he had forgot to restore what he had borrow'd: And then the Man confess'd his own Knavery. This Bishop was so scrupulously severe in every thing and word relating to Religion, that *Triphyllus*, the Eloquent Bishop of *Nicosia*, happening in his Sermon, when he quoted that Text, *Arise, take up thy Bed, and walk*, to use the word *exumede* (*thy Flock-bed*) *αγέββαρον* (*thy Bed*). *Spyridon* took him up very sharply, and ask'd him, *Whether he pretended to word that Command better than the Author of it?* Which as Vain and Arrogant as his Oratorical Faculty had made *Triphyllus* before, sufficiently mortify'd and

and humbled him; especially coming from such a Venerable, Celebrated old Man. On the other hand; he was so free from Superstition and Phantastical Scruples, that when a certain Traveller came to bait with him in the time of the Quadragesimal Fast, and he had neither Bread nor Meal in the House, nor any thing else but a piece of Pork in the Brine, he order'd his Daughter to dress it, and his Guest refusing to eat of it, because he was a Christian, he did not only set him the Example himself, but told him the reason which he gave rather oblig'd him to eat of it, because *to the Clean all things are Clean.*

Before he came to the Spiritual Pastorship he was a Country Shepherd, and still attended the same Employment afterwards. One Night some Thieves went to steal some of his Sheep, but were not able to get out again, an Invisible Power tying them fast to the Folds; where finding them in the Morning, after he had address'd himself to God upon this Occasion, and Admonish'd the Offenders to earn and not steal their Victuals, especially when they might have it for asking, he set them at liberty, and gave them a Ram, telling them merrily, *There was their Wages for their hard watching.* Another Story of him is this. His Daughter, whose Name was Irene, having receiv'd a Curiosity of a very great Value to keep for a Friend, bury'd it, and soon after dy'd. The Owner returning challeng'd it at her Father's Hands with all the Importunity and

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and Vehemence imaginable. Hereupon the Father went to his Daughter's Grave, and there besought the Divine Majesty, that she might rise at this time to life, before the great Day; which accordingly she did, and having shew'd her Father the Place where she had hid the Treasure, expir'd again. This I have heard affirm'd by several *Cyprians*, and *Rufinus* the Historian tells us the same; whose Memoirs I shall presently have occasion to make further use of.

Eutychianus, * of the *Novatian* Communion, but yet a Man of great Sanctity, was Contemporary with these, and receiv'd into an Intimacy with the Emperour. *Auxanon*, a *Novatian* Presbyter, who communicated what I have related about *Acesius*, gave me many Years since an account of several Miracles *Eutychianus* had done; and this very Memorable one amongst the rest. One of the Emperour's Guards, suspected to be in a Conspiracy, had made his escape; but was apprehended and laid in Irons, near the Place of *Eutychianus*'s Retirement; where he was very serviceable in the Neighbourhood, both as a Divine and a Physician, and where *Auxanon*, then a Youth, lived with him, and was instructed by him in the Institutions of the Monastick Life. Upon this Accident a general

* This shews our Historian had a kindness for the *Novatians*.

Application was made to *Eutychiannus*, to obtain his Intercession for the Prisoner with the Emperour, who was no stranger to the Fame of *Eutychiannus's* Miracles. The Monk promis'd he would go to the Emperour; and in the mean time, understanding that probably the Prisoner must die under the Weight and Torture of his Chains, before the time of his Execution or Relief, sent a Message to his Keepers, beseeching them to take off his Irons. Their Answer was, *They durst not*. Whereupon *Eutychiannus*, with *Auxanon*, came to the Prison; and the Keepers refusing him Admittance, the Doors of the Prison spread themselves open, and he was no sooner enter'd but the Prisoner's Chains, without further trouble, fell from him. After this, *Eutychiannus*, with his Companion went to *Constantinople*, and easily obtain'd the Offender's Pardon.

[In the same Reign liv'd that famous Ascetick, the great *S. L. r. c. 13*, *Antonius*, with whom the *14*. Emperour cultivated a Religious Friendship and Correspondence. His Father and Mother dying when he was yet very young, he dispos'd of a good Estate they left him to Charitable Uses, and Publick Benefactions, and then retir'd to the Solitude of a Wilderness, where he impos'd upon himself a very austere Course of Life, and dedicated all his Thoughts and Time to the subduing of his Appetites and Passions, and acquiring those Vertues and excellent Qualities,

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by which he might render himself not only acceptable, but useful to Mankind. And indeed, as he at all times contributed his best Endeavours towards a Redress of Grievances, for the Injur'd or Oppress'd; interposing his Interest and Authority (which was very considerable) with the Magistrates and Governing Men; so he was very fortunate and dext'rous at composing private Animosities and Quarrels, and at smoothing and softening the Tempers of those who convers'd with him. He was Illiterate; but yet a very Instructive and Prudent Man, Obliging and Entertaining, unapprehensive of Distress or Danger; not at all impatient of Contradiction or Impertinence, and so conformable and resign'd to the whole Will of God, that it pleas'd the Divine Goodness to vouchsafe him the Gift of Foreknowledge and Prediction, and the Power of casting out Devils. He fought (says *Socrates*, *l.* 1. *c.* 21.) very frequently, in the literal Sense, with Demons, that presented themselves in visible Appearances and Forms. He was a very great Enemy to Idleness, and he urg'd it for a standing Rule, that whoever seriously resolv'd upon a Regular and Pious Life, ought every Morning and Night to examine what has been his Behaviour so many Hours, and to write down his Miscarriages, that he may be the more asham'd when he beholds the number of them, and withal the more cautious, for fear his Catalogue should fall into the Hands of other People. He was particularly devoted

devoted and dear to *Athanasius*. Among a Multitude of his Disciples (for they were very numerous, and kept up a Succession in *Egypt*, *Libya*, *Palestine*, *Syria* and *Arabia*) one of the most eminent (and indeed for working Miracles, and exercising more remarkable than *Anthony* himself) was *Paul* surnam'd the *Simple*, who had such a command of his Passions, that surprising his Wife in the Act of Adultery, he only smil'd, and vow'd he would live with her no longer, and so having recommended her to her Gallant, he withdrew to *Anthony*, and put himself under his Discipline, which, notwithstanding the Rigour of it, and the Man's great Age, he was in a little time as well train'd and reconcil'd to, as if he had been long acquainted with it. At the same time liv'd *Ammon*, another famous Hermit. He was a Marry'd Man, but with the consent of his Wife had slept always apart from her; and at length, when by his Example she became as fond as himself of all the Hardships that attend an Ascetick Life, and propos'd their living separately, he left his House to her, and fixt himself in a Place of Solitude, near the Lake *Mareotis*, from whence he went twice every Year to see his Wife, and where he presided over all the Asceticks in those Parts, and had many Disciples. The *Egyptian* Monks have a Tradition, that when he and *Theodorus*, upon a Jouruey, came to a large Dike which stop'd them, *Ammon* desir'd *Theodorus* to stand aloof while he stript himself to wade thro' it,

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but that even then he found his Modesty such, that he could not dispense with seeing himself naked. Upon which he was rais'd from the Ground by some Celestial Power, and carry'd to the opposite Bank. There goes another Story of him, that a Man and a Woman bringing their Son to him to be cur'd of the Biting of a mad Dog, he bad them restore an Ox they had stolen to the right Owners, and their Son should recover ; and so he did, when the Parents had perform'd the Condition. 'Tis reported, that just at that Instant when *Ammon* dy'd, *Anthony* (who was at the distance of a very long Journey from him) was observ'd to direct his Looks with great earnestness and surprize towards Heaven, and told those that were about him, when they enquir'd the meaning of it, that he saw the Spirit of *Ammon* carry'd up into Heaven with a Chorus of Angels singing Divine Songs before it ; nor was it long e'er they were inform'd that *Ammon* expir'd in that very Hour.

And here, as a proper place to give the Reader a general Idea of the
S. L. v. c. 12. Monastick or Ascetick Discipline ; some derive its Original from *Elias* the Prophet, and *John* the Baptist ; others from *Philo's Therapente*, suppos'd to be a Body of Jewish Converts that were inclin'd to retain their Judaical Way of Life ; and others ascribe the beginning of it to the Persecutions which drove so many Christians to the Mountains, Wildernesses, and Woods, and oblig'd them

them to take up their Residence there. The Philosophy of it is unconcern'd with Logick and the Liberal Sciences, and with every thing else which does not immediately and naturally tend to the Eradication of Vice, and the Acquisition of the most Heroick Vertues. It makes it Criminal and Flagitious, to advance no further than the Negative Duties in Christian Practice; and yet it abhors the least Degree of Conceitedness, Ostentation, or Hypocrisy. 'Tis employ'd in exercising the Dominion of Reason as absolutely as it can over the Appetite, and in weaning its Professours from the ordinary Satisfactions and Refreshments of Life; in fortifying them, even to Chearfulness against Contumely and Contempt, against Sickness and Indigence; in a word, against all Injuries and Misfortunes, in disposing and qualifying them, not by Lustrations, or Sprinklings, or any such Ceremonies, but by Purity of Mind, and the Practice of Moral Vertue, for the more intense Contemplation of Divine Objects, and the Practice of a Genuine and Exalted Devotion: And as it enjoins them a peculiar Simplicity and Sanctity, so it obliges them to a steady Integrity and Veracity, to Regularity and Frugality, to Hospitality and Works of Charity, to all the Offices of Humanity, and Friendship, and good Neighbourhood, particularly to the honest and sober Information, and the dispassionate and decent Reprehension or Admonition of those who submit themselves to their Instructi-

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on, or enjoy their Acquaintance.] But now to return to the Affairs of the Church.

The Fathers in the Council of *Nice* having added to their Determinations
S. L. i. c. 25. several other Canons [and receiv'd many Kindnesses and Presents from the Emperour, together with his earnest Perswasions to good Agreement and Unity, and his Commands, that they should pray for himself, his Children, and his Empire] return'd to their respective Homes. A Catalogue of their Names is to be seen in *Athanasius's Synodicus*; and it begins with these; *Hosius* Bishop of *Corduba*, *Vito* and *Vincentius* Presbyters of *Rome*; *Alexander* Metropolitan of *Egypt*, *Eustathius* of the greater *Antioch*, *Macarius* of *Jerusalem*, *Harpocratian* of *Cynopolis*, &c. They met upon the Twentieth of *May* in the Consulat of *Paulinus* and *Julian*. And when they had broke up, the Emperour took a Progress into the West.

Afterwards *Eusebius* and *Theagnis* sent their Recantations to the * Metropolitans of the Catholick Church; upon which by the Emperour's Order they were recall'd from Banishment, and Reinstated in their Bishopricks, into which *Amphion* and *Chrestus* had been Ordain'd. The Substance of their Recantati-

* Τοῖς κορυφαίοις ἢ ἐπισκόποις; not to the Bishop of *Rome* only, but to the five Patriarchs, or rather all the Metropolitans.

on was this; ' That as it was their Duty to
' submit to the Sentence Synodically pass'd
' upon them, notwithstanding they had not
' been allow'd to make their Defence; so to
' defeat and confute all Calumnies, which their
' Silence might otherwise seem to confirm,
' they hereby acquainted them, that; after
' mature Deliberation, they entirely con-
' cur'd with them in the Consubstantial Faith,
' and tho' they had hitherto declin'd to sub-
' scribe the Condemnation of *Arius*, upon a
' Perswasion that he was misrepresented, yet
' now they were very willing to do it; not
' out of any impatience to be restor'd, but to
' clear themselves of all Suspicion of Heresy;
' lastly, that they hop'd they might be per-
' mitted, as *Arius* himself had been, to return,
' and besought the Bishops to reconcile the
' Emperor to them.

Soon after dy'd *Alexander*, Bishop of *Alex-
andria*, [of whose great Piety
and Zeal for the Orthodox S. L. I. c. 18.
Faith as we have said much al-
ready, so we must not omit that remakable
Instance of God's especial and indulgent Fa-
vour to him; That when the Gentil Philoso-
phers complain'd to the Emperour, that the
Bishop introduc'd a new Religion, and deman-
ded a Disputation with him, at the Emperor's
Command, tho a stranger to their Sophistry, he
accepted the Challenge, and as soon as their
first Disputant was now ready to open his
Mouth, he thus prevented him, *In the Name of*
E 4 *Jesus*

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Jesus Christ I command thee not to speak; which Anticipation had that Effect, that immediately the Man lost the use of his Tongue.] *Alexander* was succeeded by *Athanasius*, [whom upon his Death-Bed he nam'd for his Successour, according to those Directions (says *Apollinaris the Syrian*) which he receiv'd immediately from Heaven, but, it seems, so much against *Athanasius's* Inclination, that he got out of the way, and was not to be found when call'd for; upon which occasion *Alexander* utter'd those Prophe- tical Words; *O Athanasius, you think you have escap'd; but you shall not find it so.* The *Arians* have a story, that, upon the Death of *Alexander*, the *Catholicks* and *Meletians* communica- ted with one another, and that fifty-four *Bi- shops*, out of *Thebais* and *Egypt*, bound them- selves by an Oath not to admit any Person for *Alexander's* Successour, but by a free and com- mon Election; and yet that seven of these *Bi- shops*, contrary to their Oath, ordain'd *Athana- sius*, without the Privy and against the Inten- tions of the rest. But the very Character and Qualifications of this great Man are alone e- nough † to confute their idle Calumny.] When he was a Child (says *Rufinus*) he and his Play-

† See the Synodical Epistle of the Egyptian Bishops to all Bishops of the Catholick Church, appeal'd to by St. Athana- sius in his 2d Apology against the Arians, where this Lie is sufficiently expos'd. Valel. Not. upon the Place.

Fellows had a fancy to form a little Society, in Imitation of the Sacerdotal College; and *Athanasius* was their young Bishop. It happen'd, that, as the Children were very busy at these Exercises upon the Day of the Commemoration of the Martyrdom of *Peter* the late Bishop of *Alexandria*, *Alexander* took notice of them, and conceiving the Combination presag'd something extraordinary, order'd they should be educated for the Service of the Church [and had such a *S. L. 2. c. 17.* regard to their Ministration (which he found exactly to answer that of the Church) that understanding *Athanasius* had been baptizing some uninitiating Children, he, with the advice of his Clergy, determin'd against the rebaptizing them, and that it should suffice to have the Baptism ratify'd and compleated in the Part that requir'd Sacerdotal Authority.] But he was more especially solicitous to have *Athanasius* carefully bred up; whom he afterwards, when he had first ordain'd him Deacon, [and *T. L. 1. c. 26.* made him his Arch-Deacon,] carry'd along with him, for his Companion and Assistant, to the Council of *Nice*.

Which was no sooner separated, but the Emperor, now at ease, address'd himself to the rebuilding of the Christian Churches, and to the enlarging, fortifying, adorning and enriching of *Constantinople*, till then call'd *Byzantium*; to which, when he had made it equal to the Old, he gave the Name of *New-Rome* by an Edict.

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Edict. [His singular Affection to this City is accounted for, by *Sozomen*,
S. L. 2. c. 3. from a miraculous Recommendation; For, that Historian tells us, he mark'd out the Ground for the Compass of a Noble City, which was to bear his Name, and rival Old *Rome* upon the Plains near *Ilium*, and in the Ground where the *Grecian* Forces once lay; and that he had already built the Gates; but was commanded by Christ in a Vision to reserve his Design for another Place, which, he was told, must be *Byzantium*. Here he erected several Churches, which God was pleas'd to signalize by many extraordinary and miraculous Manifestations. Here he built the Church of *St. Irene* and that of the *Apostles*; But the most remarkable of those sacred Structures was that of *St. Michael*, so call'd from the Arch-Angel, who is said to have appear'd in the Place where it stands. That this Church is honour'd with a more immediate Presence of the Divine Majesty appears from several astonishing Instances. I my self, says *Sozomen*, am a Witness and an Argument of the extraordinary Mercies vouchsaf'd in that Place; and my Friend *Aquilinus* is another; Who being reduc'd to a very dangerous Condition by the yellow Jaundice, insomuch that none of the Physicians could give him any further Advice, order'd his Servants to carry him into that Church; where, as he was sleeping, he was directed in a Vision, to dip whatever he eat into a Composition of Honey, Wine and Pepper: And this Prescription,

tion, as contrary as it was to the Methods of the Physicians, perfectly recover'd him. There likewise *Probianus*, one of the Emperor's Physicians, labouring under extremity of Torment with the Gout, receiv'd, as himself inform'd me, not only a State of Ease and good Health, but a Conviction || in one particular, which till then he had not credited, and it was this, that the Symbol of the Cross could be so serviceable either to Angels or Holy Men in the Benefits wrought by miraculous Operations at their hands. As to which he was better inform'd by a * Vision of an Angel, pointing to the † Cross in the Altar Piece.

Nor was the Emperour less intent upon the glorious Work of exterminating Gentilism, assigning the Images of the Gods and the Furniture of their Temples to the Ornamental Part of the Publick Places of the City. And Christianity prevail'd and spread apace.

|| That the Sign of the Cross was us'd, in those days, upon such extraordinary and astonishing occasions we have no reason to doubt or deny; but there is no necessity therefore to infer from this Passage, that that Ceremony had any efficacy in its self, or that it was apply'd or valued in any other than a figurative or relative meaning.

* So I translate *Deia ὁψας*.

† He does not say the Crucifix, nor the Cross standing on the Altar. *Valesius* acknowledges it was not the same as is now plac'd on the Altars of the Romish Communion. See his last Note on this Chapter.

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In Honour to the great Founder whereof, *Helena*, his Imperial Majesty's Mother, upon an admonition in a Dream from Heaven, took a Journey [in her old Age] to the Ruins of the City of *Jerusalem*, to find out our Saviour's Sepulchre, [which it had been almost impossible for her to do, but either by the means of some extraordinary Direction from Heaven, or, as others will have it, by the assistance of a certain *Jew*, who met with the Discovery among the Records of his Family;] For the Infidels had hertofore block'd up the Entrance into it, and built a Temple over it, which they consecrated to *Venus*; in their malice against the Christians, who frequented it with all due Expressions of Reverence; and, if possible, to extinguish the very name and remembrance of the place. In it there were found three Crosses, with the Table carrying the Superscription of *Pilate*, and the Nails that fasten'd our Saviour's Hands; which were afterwards by the Emperour's Order form'd into a Helmet, and the Curb of a Bridle, for his Use in War. 'Twas yet uncertain which of the three was the Cross of Christ; 'till *Macarius*, Bishop of *Jerusalem*, having pray'd to God, that he would vouchsafe a Discovery of it, [and told the Spectators by what miraculous effect they should immediately obtain it,] order'd the three Crosses to be apply'd, one after another, to the Body of a sick Woman, who was just at

at that time in the Article of Expiring. And after two of them, upon which the Thieves had suffer'd, had been try'd without any effect, the third was no sooner brought to her, but she was immediately restor'd to her former Health and * Vigour. [And 'tis said a Dead Man was brought to S. L. 2. c. 1. Life again by the same Expedi- T. L. 1. c. 16. ent.] Hereupon the Empress, [after the execrable Temple of *Venus* had been demolish'd, and the polluted Ground, upon which it stood, carry'd off to a great distance from the City by the Emperour's express Order,] erected a very magnificent Church upon the place of the Sepulcher, where she left part of the Wood of the Cross for publick View, and sent the rest of it to her Son; by whom it was repositied within his own Statue in the *Forum Constantini* at *Constantinople*. This is what I have heard, and the *Constantinopolitans* assert it to be true: [And *Sozomen* avers it from a constant, authentick and S. L. 2. c. 1. general Tradition both Written and Unwritten.] After the Empress had built

* I call her Empress upon a persuasion that she had been marry'd to *Constantius*; the Proofs of which if the Reader would see laid together, let him consult *Baronius*, Anno 306. N. 17, 18, 19. Besides *Suspicius Severus* says, that she reign'd as Empress along with her Son, *Augusta cum filio conregnabat*, and presently after gives her the Title of *Regina*. Hist. S. L. 2.

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this Church (the Materials whereof his Majesty supply'd as his part in so glorious a Work) she built another upon the Place at *Bethlehem*, where Christ was born, and a third upon the Mountain, from whence he ascended. She delighted in exercising her Liberality and expressing her Deference to the Church, and to all those, particularly of her own Sex, that had any way a share in the Ministrations or Oeconomy of it; [insomuch that, during her stay at *Jerusalem*, she invited the Holy Virgins there to an Entertainment, and waited at the Table, and perform'd all the Offices of a Menial Servant.] She was no less charitable to the Necessitous and tender towards the Distress'd and Afflicted. She dy'd in the eightieth year of her Age (or thereabouts) and was interr'd at *Constantinople*.

Mean time the Emperour address'd himself, more and more vigorously, to eradicating the Gentil Superstitions and Institutions; [and he pursued this Work, tho not in a violent and hostile, yet in such a resolute and authoritative way, that the People submitted very humbly and readily to his Commands for fear of his Displeasure; and the Priests and Officers of the Temples set open the Doors of all their Myste-
rious Cells and Labyrinths, and, of their own accord, produc'd the Images of their Gods; which were partly melted down and coin'd into Money, and partly carry'd to *Constantinople*, to adorn

adorn that City;] He removed the *Cubitus Nili* or Instrument that was us'd to measure the rising of the *Nile*, from the Temple of *Serapis* to the Church of *Alexandria*, and so shew'd the Mistake, not only for that year, but ever since, of those superstitious People, who gave out, that *Serapis* his Anger would not let the River flow over. At the same time his Thoughts and Zeal were as much employ'd in erecting Churches in several Places [especially in the greater Cities, as at *Nicomedia* S. L. 2. c. 3. in *Bithynia*, and at *Antioch* upon the *Orontes*;] From which Care he could not be diverted by the irruption of the *Sarmatians* and *Goths* into the *Roman Empire*. These, under the banner of the Cross, he entirely defeated, and his Success so astonish'd them, and fill'd them with such an Awe and Admiration of the Means, that they readily embrac'd the Christian Religion. At *Mambre* (mention'd *Gen.* 18.) he built another Church in the room of the Altars which the Heathens had built there; [it having been a S. L. 2. c. 4. Place much frequented both by them and the *Jews*, and polluted by many unhallow'd Mysteries and Practices, particularly by the Adorations of the Heathens to the Angels.] Another he rais'd at *Heliopolis*, where he introduc'd Christianity, after he had reform'd the detestable Manners of the People; among whom Community of Wives was establish'd, by Law, and the Prostitution of their Virgins, by immemorial Custom. He put an end to the like abominable

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abominable Practices among the *Aphaci*, demolishing their famous Temple of *Venus*; and to the Oracle in *Cilicia*, whose Temple he also destroyed, [and took care in general to have those Edifices every where defac'd and neglected.

By these and the like Methods he so expos'd the Folly and Emptiness of Heathenism, and so prepar'd his unbelieving Subjects for consulting their own true Interest more soberly, and enquiring into the Merits of the Cause more impartially, and attending to the Informations and Instructions of the Bishops and Monks more diligently and chearfully (not to mention the miraculous and extraordinary Convictions which some of them receiv'd) that several entire Countrys and Cities embrac'd Christianity, broke their Idols in pieces, pull'd down their Temples, and built Churches in the room of them. Among the proselyted Places was *Majuma*, a little Sea-Port Town, which the Emperour, in regard and for Joy of his Conversion, was pleas'd to improve into a City, and then gave it the Name of *Constantia*; as he did that of *Constantina*, for the same reason, to the City now call'd so in *Phenicia*. And still the Conquests of Christianity spread further and further, even into the more barbarous Regions and Provinces. The Nations inhabiting upon the *Rhine* and the *Danube*, the *Celtae*, the furthest *Galls*, that lye upon the Ocean, the *Goths*, and others, had been so fortunate in their Wars with *Gallienus* and the Emperours after him, as to
take

take several of the Christian Clergy Prisoners; and the mighty Miracles they wrought, with the vertuous and holy Lives they led; very easily induc'd their Conquerours to receive their Religion.]

But to carry our Eye to a greater distance yet; When the Apostles, by Lot, distributed themselves into the several Parts of the World to plant Christianity, as *Parthia* fell to *St. Thomas's* Care, and *Ethiopia* to *St. Mathew's*, so *St. Bartholemew's* Province was the Conversion of *India*; but, it seems, he did not penetrate into the innermost Parts of it, where the Gospel was not preach'd, 'till, at this time, one *Meropius*, a Philosopher, with two young Kinsmen [and Pupils] of his, travel'd

thither, where he and his Com- S. L. 2. c. 24.
pany, as being Subjects of the

Roman Empire, were kill'd by the Inhabitants, upon a suddain rupture of their Amity and Alliance with the *Romans*. The two Youths however were spar'd, and presented to the *Indian King*; who, liking their Looks, made the one of them, by name *Aedesius*, his Cupbearer, and *Fruementius*, the other, his Secretary [and Steward.] Soon after, the King

dying, the Queen his Widow S. L. 2. c. 24.
was pleas'd to commit to them

the Education of her Son the King, then very young. *Fruementius*, who was his principal Tutor, now begun to enquire whether there were any Christians in the Country, and countenanc'd and encourag'd those who met together in pri-

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vate for Exercises of Devotion. Afterwards he built them a Church, and instill'd the Principles of the Christian Religion into several of the *Indians*. At length, when the King came of Age, *Frumentius* having acquitted himself very happily in the great Province he had undertaken, with much importunity obtain'd leave for himself and *Aedesius* to return home. The

latter hereupon went to his
S. L. 2. c. 24. Relations [at *Tyre*, where sometime after he was ordain'd a Presbyter.] And *Frumentius* coming to *Alexandria*, and informing *Athanasius* how good a prospect there was of the Conversion of the *Indians*, if a Bishop and Clergy were sent thither, *Athanasius* [having con-

S. L. 2. c. 24. sulted the Bishops and Clergy, that were near at hand, about the matter,] perswaded him to take the Episcopal Office himself, into which he was accordingly ordain'd, and then return'd into *India*, where he propagated Christianity with very good Success, [was revered and

S. L. 2. c. 24. honour'd as if he had been an Apostle,] and wrought a great many Miracles. This Account *Rufinus* had from *Aedesius* himself.

About the same time the *Iberi*, that lye near the *Euxin* a Colony of the *Iberi* in *Spain*, receiv'd also the Christian Faith. The Instrument of their Conversion was a Captive Woman, the Wonder of the *Barbarians* for her Exemplary Vertue and Austerity of Life. It happen'd,

happen'd, that the King's Son, a little Child, was dangerously Ill; and when none of the Women of that Country, having been apply'd to for their Assistance, could relieve him, he was brought to this Captive; who, in the sight of a great number of Witnesses, laying the Child upon a Bed of Hair, instead of any outward Application, pronounc'd these Words, *Christ that has heal'd many, will also heal this Infant*; and so it was, for she had no sooner pray'd to God for his Recovery, but he was in perfect health, and so continu'd sometime after, the Queen, his Mother, fell sick, and was restor'd to her health by the same Person in the same manner; for which when thanks were return'd her, she told the Queen, *that it was not she that had effected these Cures, but Christ the Son of God the Creatour of the World*, and admonish'd her to acknowledg and worship that

Deity; [which thereupon the S. L. 2. c. 7. Queen immediately did.] The

King would have made her a Compensation, but she refus'd it, and sent him word, *that she neither wanted nor desir'd any other Treasure than Piety, and that he could not gratifie her any way so well as by acknowledging the God she worshipp'd.*

The day after as he was Hunting, the Mountains and Forests were on a suddain cover'd with such a gloomy gross Darknes, that he was utterly at a loss which way to move, and call'd upon his Gods, very devoutly and earnestly to direct him, but finding those Petitions fruitless, he address'd himself to the God of the Captive

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Woman, who in a moment dissipated the *Darkness*. Upon this, returning home, and being inform'd by the Woman, Who was that God she worshipp'd, he embrac'd the Christian Faith, solicited his Subjects to follow his Example, and order'd a Church

T. L. 1. c. 24. to be erected, [which he had refus'd his Queen, when she petition'd for it the day before; and apply'd

himself to the Captive Woman for a Model to build it by, which accordingly she gave him.]

In the Prosecution of this Work God condescended to give the *Iberians* another Argument and Manifestation of his Divinity; For when the Workmen found it impossible, by all their Engins, Art, and Strength, to raise one of the

S. L. 2. c. 7. Pillars, [(the lower part of it sinking so deep into the Ground, and there fixing it self

so fast, that they were forc'd to leave it in an oblique or leaning Posture)] the Prayers of the Captive, who came privately in the night to the Place, had this Effect, that the Pillar was rais'd and hung in the air perpendicularly over the Basis; from whence, the next Morning, descending it fixt it self firm upon it, in the sight both of the King and People; who no sooner beheld it but with Shouts they declar'd the King's Persuasion to be true, and magnify'd the God of the Captive. Soon after, the Sacred Pile was finish'd, and the *Iberians* treated with the Emperour to admit them into a close and lasting Alliance with him, and to send them

a Bishop and Clergy. This relation *Rufinus* had from *Bacurius* that had formerly been * a *Regulus* (or *Vice-Roy*) among the *Iberi*.

[The *Armenians* had long before resign'd themselves to Christianity; having been commanded to do so by their King

S. L. 2 c. 8, 9, 10, 11, 12, 13, 14, 15.

Teridates, who upon the Authority of a Miraculous Dispensation to him, had set them the Example. From them and the *Osroeni*, 'tis probable, the *Persians* deriv'd the Faith, which in time so diffus'd and establish'd it self among them, † that the *Magi* (or *Persian Priests*) and the *Jews*, being both highly exasperated at it, brought a Charge of high Treason to King *Sapor*, against *Symeon* Arch-Bishop of *Seleucia* and *Ctesiphon*; And this afforded the King a Provocation, or rather a Pretence, to discourage and oppose the Profession of Christianity, first of all, by severe Exactions and Impositions; and afterwards, by inflicting capital Punishments on the Clergy, by pulling down their Churches, and confiscating the consecrated Furniture. *Simeon* was apprehended,

* *Rufinus's Word is not Regulus, but Rex, one of their Kings.*

† *The learned Valesius gives very good reasons, in his third Note upon the 13th Chapter of the 2d Book of Sozomen, why we should believe that Historian mistaken as to the time of King Sapor's Persecution and that he ought to have plac'd it in Constantius's Reign.*

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and brought in chains to the King; who, when he was not able to make any Impression upon him with all his menaces of Torture, demanded the reason of his refusing to do him Homage (*the Word is προσκυνέω*) at this time, which he had so often done before. *Symeon* told him, He had never been averse to pay that Ceremony to his Majesty, which the Law and Custom of the Country prescrib'd; but that now, when it was challeng'd in diminution and contempt of the Divine Prerogative, he was absolutely oblig'd to refuse it. Upon this the King commanded him to adore the Sun; but not prevailing with him to do this neither; by the most inviting Promises; no nor by even threat'ning the utter Excision of the Christians, he remanded him to Prison. As they went with him thither, the good Bishop found *Usthazanes*, or *Usthazades*, an ancient Eunuch, who had been the King's Governour in his Infancy, and was now Controller of the Household. Him *Simeon* by the sharpness of his Rebukes so sensibly affected for an act of Apostacy he had been lately guilty of, that he fell into Agonies of Sorrow, put himself into deep Mourning, and sat in the Porch of the Palace, bewailing his condition, and weighing with himself, how miserable he was under the Displeasure of an offended God, by the anguish he felt so sensibly under the Reproaches and Aversion of his once intimate Friend. Being sent for by the King, and ask'd the reason of his Grief, he very freely told it him, and protested by the great Creatour of Heaven and Earth,

Earth, that he would never be guilty again of so detestable a Crime; from which sacred Resolution when the King could neither by terrors nor persuasions divert him, he grew enrag'd, and condemn'd him to lose his head. When he was now upon his way to suffer the Execution of this Sentence, he dispatch'd a Request to the King, by one of the Eunuchs, his particular Friend, that as his Majesty had known him to have ever been a diligent and faithful Servant to his Royal Father and Himself, so he would vouchsafe to order the Publick Herald to proclaim that *Ust hazades* dy'd, not for failing any way in his Duty to the King, but for his being a Christian, and refusing to deny his God. The King granted his Petition, presuming such a Proclamation would sufficiently terrify the Christians; as the Martyr on the contrary, hop'd it would preserve others from the Compliance he had been guilty of, and encourage them to embrace the Sufferings he chearfully accepted.

The next day, being good Friday, *Simeon* (after he had once more, in the presence of the King, asserted and vindicated his Holy Profession) together with an hundred others of the Clergy, was conducted to Execution, the President of the *Magi* promising them their Lives if they would declare themselves of the King's Religion, and worship the Sun; which none of them would do, and so they were all put to death; *Symeon* encouraging and assisting them in their last Minutes, and urging out of the Ho-

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ly Scriptures the dreadful Punishments assign'd to Apostacy, and the incomparable Advantages and Rewards of Martyrdom; for he was by special Order reserv'd to dye the last, and accordingly, with two Presbyters of his Church, *Abdechalaas* and *Ananias*, he clos'd the Tragedy of that day; or rather of that Company: For *Pufices*, the President of the King's Artificers, observing *Ananias* trembled as he was preparing for the Stroak, bad him shut his Eyes, and fear nothing, for he should immediately find himself wrapt in the Glories of Heaven. Upon this he was brought before the King, to whom declaring himself a Christian, and expressing his Sentiments with extraordinary Freedom, he was condemn'd to a peculiar kind of Death, which was to have his Neck bor'd or prob'd thro to the root of his Tongue, and that pull'd out. His Daughter also, a consecrated Virgin, receiv'd the Crown of Martyrdom, along with him.

The next year, and upon the same Anniversary, the King issued out his Orders for a publick Massacre of the Christians throughout his Dominions; which too generally took effect, the *Magi* searching diligently after all such as absconded; and many of the Christians not attempting to conceal themselves, upon an opinion, that not confessing Christ was a sort of denying him. A very great Number of the King's Domesticks were now cut off, particularly *Azadas* the Eunuch, whose Death so much afflicted his Master, that he gave over persecuting

ting the Laity for his sake. Only there were three Women, all dedicated to a Life of Devotion, *Tarbula* a Virgin, Sister to *Symeon*; another Sister of *Symeon's*, a Widow; and a Servant of *Tarbula's*; who upon a Suggestion from the *Magi*, as if in revenge of the Bishop's Death, they had bewitch'd the Queen, then sick, were apprehended, sawn asunder, and then fasten'd to Crosses, between which the Queen was directed by the *Magi* to walk backward and forward, in order to a Cure. *Tarbula*, 'tis said, was a very beautiful Woman, and of such an inflexible Vertue, that one of the *Magi*, who was much in love with her, could not tempt her to a violation of her Chastity (nor so much as a patient hearing of his Proposal) by all the Assurances he could give her that, if she would comply with his desires, he would preserve both her and her two Companions.

The busy Malice of the Priests being by the King's late Order, turn'd entirely upon the Clergy; *Acepsimas*, a Bishop, with many of his Presbyters, &c. was seiz'd. The latter came off with Confiscations. But the Bishop, after he had been most barbarously lash'd with thongs for refusing to worship the Sun, was continu'd a Prisoner. In that condition, the *Magi* permitting, he was attended by *James*, one of his Presbyters; whom with *Aithalas*, another Presbyter, and *Azadanes* and *Abdiesus* Deacons, they most inhumanly scourged, and then laid in chains; and, after a very tedious and painful confinement, these holy Presbyters and Deacons
and

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and their excellent Bishop heroically persisting in their former Resolution, were again put to the same Torture. *Acepsimas* dy'd under it; but the rest very unexpectedly surviv'd it, and were recommittd to their former confinement. *Aithalas's* Arms were so stretch'd upon the rack that they were disjoyned from his Shoulders, and ever after hung dead and useles. 'Tis impossible to reckon up the Presbyters, Deacons, Monks, Holy Virgins, and other Ecclesiasticks, that then seal'd the Faith with their Blood. But among the Martyr-Bishops were *Barbasymes*, *Paul*, *Gaddiabes*, *Sabinus*, *Mareas*, *Mocius*, *John*, *Hormisda*, *Papas*, *James*, *Romas*, *Maares*, *Agas*, *Bochres*, *Abdus*, *Abdiesus*, *John*, *Abramius*, *Aydelas*, *Sapor*, *Isaac*, *Dausas*, *Mareabdes*, a *Chorepiscopus*, and two hundred and fifty of his Clergy, whom, with himself and *Dausas*, the *Persians* had taken Captive.

At this time the famous *Milles* was sacrific'd. He had been Bishop of a City in *Persia*, and signaliz'd himself as a Confessour in that place; but finding neither his Arguments nor Sufferings made so much as a single Convert, he left it, after he had consign'd the People over to the Judgments of God; the worst of which in this World soon reach'd them; that is to say, Rebellion, and the Consequences of it, Ruin and Depopulation. He had afterwards travel'd, upon a Religious Account, to *Jerusalem*, and from thence to the *Asceticks* in *Egypt*. His Miracles, his Life and Martyrdom stand recorded in *Syria*. And with him I shall end my Narrative

rative of the *Persian* Prosecution, in which were destroy'd sixteen Thousand Men and Women, whose Names are known, besides others innumerable; and almost every individual by a distinct kind of Torture and Death.

Upon advice of these outrageous Proceedings the good Emperour, taking a proper Opportunity when he had newly laid some Obligations on the King of *Persia*, dispatch'd his Letters to him in behalf of the Christians; in substance, ' That if he should be kind to them, he would ' ever acknowledg it as the greatest Favour ' done to himself; that their Worship was very innocent, a Spiritual and not (like that of ' the Heathens) a Sanguinary Worship; and ' that as Patronizing their Religion was the ' only way to ensure all the Blessings of Heaven, so Misfortune and Misery would be the ' certain consequences of opposing it; and, ' for a Proof of this, he urged the Instance of ' his Predecessour *Valerian*, on the one hand, ' and of himself, on the other.

Thus ready and vigilant, upon every Emergency, was the pious Emperour to succour and rescue the Church; and might have secur'd her Peace effectually, had not a perfidious Confederacy of ambitious Hypocrites, by the Advantage of too near a Relation both to her and him, had the opportunity of betraying the one by deceiving the other; Which brings us again to the story of the *Arians* and *Eusebians*. But here before it be resumed, let me give the Reader what *Socrates* has inserted out of a Work, which

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which he says he had read, of *Archelaus* Bishop of *Caschari*, who disputed in Person with *Manes* or *Manichæus* the Heretick; and that is, a more perfect and particular Account both of that Heresy and its Authour than what *Eusebius* has left us in his History. There was one *Scythianus* a *Saracen*, that having learnt in *Ægypt* the Doctrines of *Empedocles* and *Pythagoras* particularly that of the former, that there are two Sovereign Principles in Nature contrary to one another, the one Discord, the other Amity, presumed to introduce them into the Christian Institution. This *Scythianus* had one *Buddas*, before called *Terebinthus*, to his Disciple. *Buddas* goes to *Babylon*, and there gives out that he was born of a Virgin, educated in the Mountains, and I know not what besides. Afterwards he writes four Books, the first his Book of *Mysteries*, the second his *Gospel*, the third his *Treasures* (or *Treasure*) the fourth his *Common-Places*. In the conclusion, as he was attempting the Celebration of some strange Magical Mysteries, the Devil threw him headlong down from an high Eminence and broke his Neck. The Woman, in whose house he lived, buried him, and got his Money, and bought with it a Boy seven years old, whose Name was *Cubricus*. She gave this Boy his Freedom and a Liberal Education, and, at her death, left him *Terebinthus's* Estate and the Books he had writ. With these *Cubricus* went into *Persia*, where he took the Name of *Manes*, and distributed among his Disciples Copies of *Terebinthus's* Works,

Works, pretending them to be his own. In these Books the Authour asserts a Plurality of Gods, the Divinity of the Sun, the Doctrin of Fatality and no Free-will; the μετασχηματισμοῦ or Doctrin of Transmutation of Bodies; That Christ was not really a Man, but a Phantom; and he rejects the Law and the Prophets, and calls himself not only an Apostle, but the Holy Ghost. It happen'd that the King of Persia's Son fell sick, and *Manicheus*, the Fame of his pretended Miracles recommending him, was sent for to recover him; which when he could not, the King resolv'd this Impostour should not long survive the young Prince, and so clapt him in chains. But he made his Escape into *Mesopotamia*; Whence he had yet the ill Fortune to be brought back again, and by the King's Order was flea'd alive, and his Skin stuffed, and hung up at one of the City-Gates.

Eusebius and *Theognis* (to return to their affairs) were now, since their coming home, become the Emperour's darling Favourites, upon the great opinion he had of the Ingenuity of their Recantation. And by means of this Interest and Authority they kindled a greater flame in the Church than they had done before, being alike devoted to the Doctrin of *Arius* and incens'd at the Opposition they had met with in the Council from *Athanasius*; so that when they had muster'd up their frivolous Objections to no purpose against his Ordination, *Eusebius* enter'd upon more insidious Methods to ruin

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ruin him, and restore *Arius* and his Heresy. This new Game he begun with soliciting *Athanasius* in the most importunate manner to receive *Arius* and his Associates to Communion; but not prevailing there, he labours to persuade the Emperour to recal *Arius*, and admit him to his presence.

Mean time Dissensions run every day higher and higher among the Pastours of the Church, upon account of the Word *ὁμοιους* or *Consubstantial*; the Adversaries charging the Advocates of it with *Sabellianism* and *Montanism*, as if they deny'd the distinct Personality of God the Son; and the Advocates representing the Adversaries of it as Patrons of *Polytheism*, while either Party unanimously * asserted one God in three Persons, and the proper Personality and Existence of the Son.

These unhappy Divisions call'd for the Interposition of a Council; which therefore was assembled at *Antioch*; and *Eustathius*, Bishop of that place, being († by one who was afterwards depos'd himself upon the same groundless Charge, *Cyrus* Bishop of *Berea*) accus'd of || *Sa-*

* He does not say believ'd or ingenuously meant these Doctrines, which, it is very certain the Adversaries of that important Word did not.

† See *Valesius's* Note upon the Place.

|| The *Consubstantial* Faith so call'd by its Enemies. See the same Note, agreeable to the Historian in chap. 23.

bellianism, and, as some Men would perswade us, convicted of several (they do not say what) dishonest or irregular Practices,

[but in reality persecuted for *S. L. 2. c. 19.* strictly adhering to the *Nicene*

Creed, and opposing some Bishops whom he took to be it's Adversaries,] lost * his Bishoprick. Whose Deposition so divided and disturbed the City, that, when the Election of a

Successour came on, the People were presently all in an Uproar, one Party demanding the Restitution of *Eustathius*, the other the Admission of *Ensebius* of *Cæsarea* in his room; and they had certainly destroy'd one another, had they not been prevented by the Emperour's pacificatory Letters, and *Ensebius's* absolutely refusing to accept of the Dignity.

[*Eustathius* sat down very patiently under all his hard Usage; [and very hard it was in-

deed; for the Persons who ruin'd him, were, at that very time, most kindly entertain'd by him; and then too the manner of doing it was no less remarkable, for they suborn'd a common Strumpet to lay a Child to him, and admitted her single Evidence for sufficient; and when

* He was not only depos'd but banish'd; and either now, or afterwards, were also driven away from their respective Sees. *Euphratius* of *Balaneæ*, *Cymatius* of *Paltus*, *Carterius* of *Antaradus*, *Eutropius* of *Adrianople*, and *Cyrus* of *Beræa*. *Theod. L. 2. c. 15.*

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some of the Council remonstrated to these Proceedings, the Managers posted away to the Emperour, and so engag'd him on their side,] especially by representing *Eustathius* as the Au-

thour of the late Insurrection,
S. L. 2. c. 19. [that he banish'd him into *Illyricum* as an Adulterer and an

Incendiary. Whereas he was certainly a Man of singular Piety, Integrity,] Understanding, Eloquence and Merit in every

T. L. 1. c. 22. respect.] [And, for an unquestionable proof of his Innocen-

cy, it pleas'd God that the Woman who had been hir'd to swear against him, falling into a very lamentable and lingering Indisposition, confess'd the whole matter in the presence of several Witnesses.] Eight years after *Eustathius's* Deposition (* till when, 'tis said, there continued a Vacancy) *Euphronius* was elected into

that See by the *Arian* Interest;

T. L. 1. c. 22. [which again, upon *Euphronius's* Death, created *Flaccillus* his

Successour; and this new Schismatical Succession occasion'd, of course, a Separation; the *Eustathians* absolutely refusing to communicate, or have any thing to do with it.]

[About this time dy'd *Mark*, Successour to *Sylvester*, and was succeeded in

S. L. 2. c. 20. the Chair of Rome by *Julius*; and *Macarius* in that of *Jerusa-*

* A Mistake. See Valesius upon the Place.

iem by *Maximus*. This *Maximus* had been formerly ordain'd into the See of *Diospolis*, but in regard of his signal Sufferings, his Orthodox Faith, and his other recommending Advantages and Qualifications, was, as some say, detain'd by the People, with a high hand, against the Will of his Ordainer *Macarius*, to be his Coadjutor and Successour; or rather, as we learn from better Authorities, *Macarius* himself made Choice of him, upon the importunity of the People, to keep out those *Arian* Wolves, which, he had too much reason to fear from what they had already attempted, would, after his Departure, enter in among his Flock.]

It happen'd that *Constantia*, the Emperour's Sister, had a certain Chaplain who was secretly an *Arian*, and at the Instance and Encouragement of *Eusebius* and his Faction had perswaded the Princess into an Opinion of *Arius's* Innocency and hard Usage; which tho she had not the courage to let her Brother understand, yet upon her Death-bed she recommended this Presbyter to him as a Person of extraordinary Merit; who afterwards daily improving his Influence and Interest with the Emperour upon the Foundation of so good a Character, presum'd at length to perswade him also that *Arius* had been abus'd, and, he was confident, would subscribe the *Nicene* Faith, before his Majesty's Face, if he might be permitted; to which the Emperour reply'd, that if he would, he should want neither his Permission now, nor his Favour for the future; and dispatched a

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Letter to him, commanding him immediately to return, which he did with *Euzoius*. The Emperour receiv'd them, and they assur'd him they assented to the *Nicene* Faith, and, upon his Command, deliver'd into his hands a Declaration of their Belief, wherein they acknowledg

[but with an equivocal and fallacious meaning, as some People even then discover'd)]

the Lord Jesus Christ to be the Son of God * begotten of him before all Ages, God the Word by whom all things were made, consigning themselves over to the just Judgments of the Almighty, if they do not, sincerely and in the proper Sense, believe in the Father, the Son, and the Holy Ghost, and begging to be united to their Holy Mother the Catholick Church.

[This Recantation and Profession pleas'd the Emperour extreamly; and tho S. L. 2. c. 27. he would not presume to communicate with them till the Ecclesiastical Authority had reconcil'd and receiv'd them, and for that purpose sent them afterwards to the Bishops assembl'd at *Jerusalem*;] yet *Arius* was immediately † suf-

* 'Tis to be observ'd that the Word begotten in the Greek (*γεννημενον*) is ambiguous, for it may be render'd made as well as begotten; and, no doubt, these pretended Penitents had that ambiguity in their eye.

† See Dr. Cave in the Life St. Athan. p. 73.

fer'd * to return to *Alexandria*. Where *Athanasius* not receiving him to Communion, he again set himself to do all the Mischief he could; whilst *Eusebius*, and the Emperour, at his Solicitation, transacted with *Athanasius* to readmit *Arius* and his Associates. But *Athanasius* still refus'd, informing the Emperour, that with an Apostate and a Heretick lying under an *Anathema* he could not upon any Terms allow himself to communicate. In answer to which the Emperour, out of an intemperate but a well-meant Zeal for an Accommodation, sends him word; that, if he did not receive into his Church all Persons that had a mind to come, he would have him depos'd, and banish'd. And this Resentment and Passion administer'd all the Opportunity and Encouragement in the world to the *Eusebians* to prosecute their purpose of ruining and removing *Athanasius*; [Who yet sent the Em- S. L. 2. c. 22. perour, in reply, such clear and solid reasons why he could not admit the *Arians*, that *Eusebius* found he should never gain his Point 'till he had got *Athanasius* far enough out of the way.] The Principal Contrivers and

* Valesius in his Note here says he does not believe that *Arius* return'd so soon to *Alexandria*; and, I think, he might have confirm'd his opinion from *Sozomen* in the Chapter just before quoted; where we find he did not return 'till he had been at the *Jerusalem Synod* and obtain'd their commendatory Letters.

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Authours of this great Man's Sufferings were a Council of Five; *Eusebius* of *Nicomedia*, *Theognis* of *Nicaea*, *Maris* of *Calcedon*, *Ursatius* of *Singidunum* in the higher *Mesia* and *Valens* of *Mursa* in higher *Pannonia*;

S. L. 2. c. 22. [They represented *Athanasius* as a Factious Incendiary, a Man destitute of all Moderation; and the most horrid Crimes, as Murder, Firing of Churches, Persecution of good People &c. are alledg'd against him and his Suffragans.] And they had their Knights of the Post too among their Friends of the *Meletian* Faction, [whom

S. L. 2. c. 22. *Eusebius* had, by Promises to promote their Interest at Court, brib'd] to accuse *Athanasius* of I know not what Atheistical and Seditious Practices; [as that he had the confidence

S. L. 2. c. 22. to levy a Tax or Impost by his own Authority in *Egypt*; and of forming a Design against the Emperour's Life, or at least assisting those who were preparing a Rebellion. *Athanasius*, on his part, by Letters to the Emperour, endeavour'd to make him sensible of the scandalous Behaviour and impious Proceedings of his Accusers, of their Designs and Efforts to subvert the *Nicene* Faith, and of the unlawfulness and invalidity of their Ordinations.] And the Emperour upon a fair Hearing, and a better Understanding of the Matter, *Athanasius* himself appearing in obedience to the Imperial Summons, to make his Defence, which his Enemies endeavour'd to prevent,

prevent, acquitted him with Testimonies of his good Opinion and Favour, [Cry'd shame on his Accusers, S. L. 2. c. 22. and sent a great Character of him to the *Alexandrians*.]

And yet it was not long e'r the *Eusebians* had laid a new Scene; for one *Icbyras* of the Province of *Mareotis* (which is within the Jurisdiction of the Bishop of *Alexandria*) presuming Unordain'd to exercise the Functions of a Priest, and being detected, run away, and came to *Eusebius*, who not only receiv'd him as a Presbyter, but promis'd him a Bishoprick, if he would come in an Evidence against *Athanasius*, which he undertook to do upon the footing of several pretended Complaints; as that he had been assaulted and outrag'd in a very barbarous manner; [particularly, that he had been imprison'd upon S. L. 2. c. 25. *Athanasius's* falsely charging him with throwing stones at a Statue of the Emperour,] and that *Macarius* (who had attested *Athanasius's* Innocency to the Emperour, and thro whose sides they intended to reach his Bishop) had burst into his Chancel, overturn'd the Communion-Table,* broke the Chalice, and burnt the Sacred Books. But besides this they had form'd another very extraordinary Stratagem. They got a dead hand, which

* Sozomen says (L. 2. c. 23.) this was alleg'd against *Athanasius* himself.

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whether they cut off from a Living Body or a Corpse, is known only to God and themselves; and this hand they pretended to be one *Arsenius's*, a *Meletian* Bishop [(or

S. L. 2.c. 23. according to *Sozomen*, of an inferior Order)] and that *Athanasius* had kept it by him for Magical Uses and Operations. [This *Arsenius*

S. I. 2.c. 23. had absconded some time upon the score of a Misdemeanour, for which he was apprehensive of being call'd to account; but he could not lye so close as to escape the Scent of the diligent *Eusebians*, who promis'd him all Security, and every thing else, if he would keep their present Council; and so left him under the eye of one of their Friends, and were louder than ever with their Clamours and Accusations;] which succeeded so well, that the abus'd Emperour sent orders to *Dalmatius* the Cenfor, to bring the Parties accus'd to a Tryal, and appointed *Eusebius* and *Theognis** to be present at it. Upon notice of this, *Athanasius* sends into *Egypt* in quest of *Arsenius*, and got undoubted Information, that he lay somewhere conceal'd, but could not find him out. Mean time the Process was stopp'd, the Emperour appointing an Assembly of Bishops who were cited to solemnize the Dedication of a Church he had built at *Jerusalem*, to

* That is all that the words of my Author import,
ἵνα ἐν ταῖς ἐκκλησίαις αὐτῶν κείνοιτο ἀθανάσιος.

meet at *Tyre*, and determine the Affair of *Athanasius*; [who not long before had refus'd to appear at a Council, which, by the Emperour's extorted Consent, met at *Cesarea* in *Palestine* to judge his Case, upon very just exceptions against the leading Parties in it; [particularly *Ensebins*, *Theognis*, and *Theodorus* of *Heraclia*.] *T. L. 1. c. 28.* The same sort of Men were now combined together at *Tyre*, to the Number of *Threescore*. *Macarius* was brought thither in Chains and under a Guard. *Athanasius*, tho well assur'd of his own Innocency was very unwilling to come, upon an Apprehension they would be making some attempt upon the *Nicene* Faith; But finding by the peremptory and menacing Letters of the Emperour, [(whose great Piety and Prudence were not always proof against the Lustre of the Sacred Function prostituted and abus'd by wicked Men)] that his Appearance was unavoidable, he came. [And *Ischyas*, with *S. L. 2. c. 25.* *Callinicus* and others of the *Meletians*, besides some deserting Friends, were ready with their Evidences and Articles of Impeachment; which have been partly mentioned before; and were the rest of them no less false and frightful; as that he had overturn'd a Bishop's Throne, and that he had deposed and most barbarously persecuted *Callinicus*, Bishop of *Palusium*, for refusing to communicate

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with him, 'till he had clear'd himself about the matter of breaking the Chalice, and put in his Place one *Mark*, a degraded Presbyter; and several of the *Meletian* Bishops complain'd they had been beaten by his Order. It was further alledg'd, that he had violently compelled the Seven Bishops that ordain'd him, but afterwards quitted him, to communicate with him, and had made them close Prisoners. Then there was an Information exhibited, in the name of the People of *Alexandria*, that *Athanasius* hinder'd their Coming to Church. And a young Woman presented her self, who declar'd, that *Athanasius* would
T. L. I. c. 30. have brib'd her to Debauchery, [tho a consecrated Virgin,] and that, when she would not consent, he ravish'd her. *Athanasius* found they had concerted all things so well, that it was almost impossible for him to preserve himself, but yet he retain'd his Courage, and several of the Allegations he soon disproved, and others he only desir'd time to baffle. As to the business of the Rape; his Friend and Presbyter *Timothy* soon spoil'd it, by asking the Woman, *Did I attempt to force you?* to which she answer'd, [pointing at him with her finger,]
T. L. I. c. 30. Yes, you Sir; at such a time, in such a place. This was so untoward a Discovery, that as they were forced to put off *Athanasius's* Demands for searching to the bottom of the Plot, with clamour, and the pretence of more and clearer Indictments, so it seems

seems, their Modesty has not allowed them to insert any thing of the matter in the Acts of the Council. But with regard to *Arsenius*; so it was that the good Providence of God brought him, contrary to the Commands of his Masters, to Tyre; his Errand being to satisfy his Curiosity. * It happened, that some Servants of the Prefect *Archelaus* got notice of it, and communicated the News to their Master, who found him out, and secured him, and sent word of it to *Athanasius*. At first *Arsenius* denyed himself, but was convicted by *Paul* Bishop of Tyre, who had known him a long time. Soon after *Athanasius* is called upon to answer for himself, and his Accusers produce the hand. *Athanasius* asks whether any Body present knew *Arsenius*. Several told him they knew him very well. Then *Athanasius* ordered him to be brought in with his hands hid under his Cloaths, and asked

* Sozomen says (L. 2. c. 23.) that the Person, who had conceal'd him, being apprehended, discover'd he was alive, and where he lurk'd; and that the Emperour receiving advice of what had pass'd, acquitted *Athanasius* again, with many assurances (which he caus'd to be made publick) that instead of listening for the future to these Blood-bounds, he would exert the utmost rigour of the Law upon them if they did not keep themselves quiet; and that therefore they thought it their wisest way to do so, for some time; during which Interval the Churches in Egypt acquir'd many Converts both from Heathenism and Heresy. But afterwards (c. 25.) the same *Ambour* says, *Arsenius* understanding the danger *Athanasius* was in upon his account, came to Tyre of his own accord, to prevent it.

them

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them whether this was the Man that had lost his hand? At this all Parties were astonished, but what were let into the Secret, especially when *Athanasius*, drawing *Arsenius's* Vestment aside, shewed them first one hand, and, upon their further suspicion, the other; after which he told them, he hop'd they were satisfy'd, that *Arsenius* had still two hands, [which
T. L. 1. c. 30. was as many as he ought to have;] and left his Accusers to make it out how they came by the third. Whereupon *Achab*, otherwise called * *John*, who brought in the Charge against *Athanasius*, conveyed himself with all expedition out of the Council. However the rest of them were not such fools as to blush, [and tho
S. L. 2. c. 25. they could not tell how to prove *Arsenius* was born with three hands, yet they could demonstrate their knowledg of his being kill'd by a very extraordinary Turn, which was, that *Athanasius* had contriv'd to have *Arsenius's* house set on fire, and *Arsenius* himself ty'd up to a Pillar, and whipt and then lock'd up in a room; but that he got out of a Window, and lay so long conceal'd that every Body concluded he was dead, till some of the *Meletian* Bishops, sparing no pains to find out so glorious a Confessour, at length had the good Fortune to meet with him.]

* *The Meletian Bishop. See Valesius upon the place.*

Athanasius perceiving all he could urge or prove in vindication of himself was to no manner of purpose, quitted his own, and pleaded *Macarius's* Cause; in defence of whom he protested against *Eusebius* and his Brethren's Part in the Judgment, for that they were *Macarius's* profess'd Enemies, and demanded a Proof of *Ischyas's* being a Presbyter, as they had stil'd him in their Allegations. All he could offer was over-rul'd, and the Court (forsooth!) being fatigu'd, the Case was deferr'd 'till Commissioners had been sent into *Mareotis* to enquire into the Merits and Circumstances of it. Accordingly *Theognis, Maris, Theodorus, Macedonius*, [*Narcissus* of *Cilicia*] *Valens*, and *Ursacius* were de- T. L. 1. c. 30. puted to go thither; against whom *Athanasius* again objected for the same reason as before, and, when they were still deaf to all his Exceptions and Obsecrations, [and so partial as to S. L. 2. c. 25. acquit one another under the Proof of those very Crimes, which they charg'd upon him: In a word, when their Designs were so apparent, and their Malice so exorbitant, that they were not asham'd to cry out in a Body, 'twas not fit such a Socerer; [who (they said) T. L. 1. c. 30. at this very time had so egregiously impos'd upon their very Senses,] should live, [and were actually attempting to pull him in pieces;] and the Emperour's

Officers

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Officers found it necessary to steal him; as
 'twere, out of the Council to prevent his Mur-
 der,] he got off unperceiv'd, and went away
 directly to the Emperour: And he was no
 sooner gone but the Synod passed a Censure
 upon him for absenting himself, and when their
 Materials, which their Emissaries took care
 should be fit for their purpose, arrived out of
Mareotis, they dispatched them to the Empe-
 rour, and pronounced Sentence of Deprivati-
 on upon *Athanasius*, [with a

S. L. 2. c. 25. Prohibition, that he should ne-
 ver more reside at *Alexandria*;

and accepted the Ordination and Communion
 of *John* the *Meletian* Bishop, and his Presby-
 ters,] and took care to fill their Instrument of
 Deposition, with a thousand

S. L. 2. c. 25. Calumnies, [particularly of the
 Offender's Misbehaviour at

Tyre, and for his not appearing before them at
Cesarea] but not a word of *Arsenius's* Affairs,
 who being, by this time, got into the Bishop-
 rick of *Hypselis*, was one of those that sub-
 scribed the Sentence; [Then

S. L. 2. c. 25. they acquainted the Emperour
 with what they had done, and

warned the Bishops every where, by Circular
 Letters, against communicating with *Athana-
 sius*.] They had scarce finished their Work,
 but upon receiving the Emperour's Letters to
 hasten them, they went to *Jerusalem*, and ha-
 ving dedicated the New Church

S. L. 2. c. 26. there [(which was a very mag-
 nificent

nificent one)] they admit *Arius* and his Associates to Communion, in obedience, as they said, (and the Excuse became such Betrayers of the Church) to the Emperour's Letters, wherein he declared himself undeceived in his Opinion of *Arius* and *Euzoius's* Faith; and, to clinch the nail, they wrote to the Church of *Alexandria*, [and to all the Churches of *Egypt*, *S. L. 2. c. 27.* *Libya* and *Thebais*, and to his Imperial Majesty,] informing them that they had pulled up the root of Bitterness and restored the Churches Tranquility, and that *Arius*, having repented and recanted, ought to be received to Communion. [Thus they followed their blow, and *S. L. 2. c. 25.* overbore both the Innocence of the great *Athanasius*, and the Remonstrances of not a few among themselves, † particularly of the celebrated Confessour *Paphnutius*, who, tis reported, took *Maximus* of *Jerusalem* by the hand, and went with him out of the Council, as from an Assembly where a Confessour could not stay without a Crime.]

But it was not long e'r *Athanasius* having, in the very Face of his Accusers*, complain'd to the Emperour of this barbarous Usage, his Majesty dispatch'd his Letters to these Moderate

† See what *Valesius* has remark'd upon this Passage.

* See *Natal. Alexand. 20th Dissert. Concl. 2. in Src. 4. Part 2.*

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Men ; informing them, ‘ That it was his Pleasure they should all repair to him, and let him into a right understanding of all their Proceedings, having a jealousy that things had been manag’d and determin’d tumultuously and partially ; for that as he was entring *Constantinople* on horseback, *Arhanasius*, attended by some few Clergymen, came up to him so unexpectedly and surprizingly, that he did not know him, but that when he did, he refus’d to concern himself with him, and finding him still importunate, was going to order his Guards to take him away, had he not prevented it by declaring he desir’d no more than that his Accusers and he might confront one another before the Emperor, which seem’d so reasonable a Request, that he found himself obliged in Conscience and Honour to summon them to his Court ; and then notifies, in the Close of his Letter, the Conversion that had lately happen’d of some of the barbarous Nations to Christianity.

This Summons did not a little alarm the Council, and most of the Bishops retir’d to their respective homes. But *Eusebius*, *Theognis*, *Maris*, *Patrophilus*, *Ursacius* and *Valens* went to *Constantinople*, where [they
S. L. 2. c. 21. took upon them to justify all that had been done, and]* wa-

* Sozomen (L. 2. c. 28.) says they insisted on the Article of breaking the Chalice.

ving their former Indictments, told the Emperour that *Athanasius* had been threatening to stop the annual Transportation of Corn from *Alexandria* to *Constantinople*, and named three Bishops for their Witnesses. Upon this, and withal, as others will have it, to unite the Orthodox and the *Arians*, with whom *Athanasius* absolutely refused to communicate †, the Emperour banished *Athanasius* into *Gaul*, where he took up his Residence at *Treves*.

Whilst the Assembly of Bishops at *Constantinople* depose *Marcellus*, Bishop of *Ancyra* in the lesser *Galatia*, for not performing what he had lately promised to the Bishops at *Jerusalem*; and that was to burn his Answer to the Books *Asterius* had written for the *Arian* Cause; wherein *Asterius* asserts that Christ is no otherwise the Power of God than as the Locust and the Cankerworm are said to be so in Scripture; [and having deposed the Author, they require the several S. L. 2. c. 33. Churches, whither they sent their Synodical Epistles, to make diligent search after the Book, and to burn all the Copies they could find of it.] *Asterius* was very intimate with the *Arianizing* Clergy, and very forward to appear at Councils and Synods in prospect of a Bishoprick, tho incapacitated by his Apostacy in the times of Persecution; and had been

† Constantine his Son gives a better, and, as it should seem, the true reason, in Socr. L. 2. c. 3.

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at much pains to diffuse his Doctrin thro all the Cities of *Syria*, but was not taken notice of by the *Jerusalem* Assembly, because he was a Layman. *Marcellus*, it seems, in opposing him had run into the Error of *Paulus Samosatensis*, and stands confuted by *Eusebius* of *Cæsarea*. His De-

posers substituted *Basil*, [a very eloquent and learned Man,] in his room; till *Marcellus* recovered his Bishoprick in the Council of *Sardica*, where he urged that his Meaning had been mistaken.

[The truth of it is, he had so incensed the *Eusebians* by his protesting against their Determinations at *Tyre* and *Jerusalem*, and by refusing to communicate with them in the Dedication of the New Church, that very probably they passed an undeserved * Construction upon his Book; and the story goes that they told the Emperour, *Marcellus* asserted such and such Positions, which yet he only proposed as Questions or *Theses* for Disputation.]

Here by the way I think my self oblig'd to do *Eusebius* the Justice as to observe, in opposition to those who suspect he was an *Arian* in his heart, that, besides his subscribing the *Nicene* Faith, and what he says, in the third Book of *Constantine's* Life, of the Unanimity and good Agreement of the Council in their De-

* See *Marcellus vindicated in Athanasius ad Solitarios*.

terminations, he asserts, in his Books against *Marcellus*, the Son of God to be, only, and properly, his Son, an Uncreated Being, and very God; and that as for the place where it is said, *God has created me the Beginning of his ways*, the Words *ἐκ τοῦ μη ἀρχῆν* signifie properly that God the Father constituted or appointed God the Son to superintend or govern the Creation; in the same sense as the Word *κτίσας* is us'd, *Pet. c.2.v.13*; and *κτίων* *Amos c.4.v.13*, and *κτίον* *Ephes. c.2.v.15*; and again *κτίδόντα* *c.4.v.24*; and *κτίσις*, *2. Cor. c.5.v.17*; and elsewhere. Nor is it any Objection that when he has occasion to make use of the Doxology, he words it in this manner; Now to God the Father be Glory thro his only begotten Son, &c. seeing not only the Ancient Fathers (particularly *Origen*, for whom *Eusebius* had a singular Veneration) but *St. Paul* too expresses himself frequently by the Word *διὰ* (by or thro) with regard to the Relation and Offices of the Second Person in the Blessed Trinity.

It was, † the thirtieth year of *Constantine's* Reign, when * *Arius* with his Followers, re-

† See *Valesius* upon the place.

* *Valesius* denies that *Arius* return'd to *Alexandria*; for, says he, *Athanasius* no where says so; on the contrary he affirms he never would submit to his coming thither, notwithstanding the Emperour's and *Eusebius's* Menaces and Commands. But here the learned Man seems to confound the Question whether *Arius* return'd, with the Questi-

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on whether Athanasius admitted him to Communion. 'Tis certain it had been Rebellion in Athanasius not to suffer him to return if it was the Emperours Pleasure to send him; but when he was return'd, it lay in Athanasius's own breast, whether he would communicate with him. And indeed that was the thing, and only that; which the Emperour and Eusebius expressly demanded, to receive to communion τοὺς ἀεὶ Ἀρεῖον, Arius, and which Athanasius absolutely refus'd, urging *μὴ δεῦν εἶναι κοινωνίαν τῇ χεῖρομαχῶ αἰρέσει πρὸς τὴν καθελικὴν ἐκκλησίαν* (Apol. 2. ad Imper. Const. contra Arianos) that the Catholick Church abhors all Communion or Fellowship with an Antichristian Heresy; 'o that if by τοὺς ἀεὶ Ἀρεῖον was meant Arius himself (and Valesius gives no other reason why it should be understood of his Adherents than ego sic intelligendum puto; Observ. Eccl. L. 2. c. 2.) then his return is necessarily imply'd in Athanasius's being injoynd and refusing to admit him: Unless you will say all that was requir'd of Athanasius, was to send Communicatory Letters to Arius and receive them from him; But then undoubtedly either the Emperour or Eusebius would have worded the Demand, or Athanasius signify'd his Refusal, in clearer and properer Terms, and not have said the Man when they meant Letters to and from the Man.

turn'd to *Alexandria* to the great grief and disturbance of the People there; among whom behaving himself turbulently and factiously he was summon'd by the Emperour to give an account of his Conduct at *Constantinople*, or, if we should rather believe *Sozomen*, (L. 2. c. 19.) went thither of his own accord, finding the Church of *Alexandria* would not communicate with him, [and being invited
T. L. I. c. 14. too by his Patron *Eusebius*] upon his coming to *Constantinople* the City was so divided and embroil'd, that
Alexander,

Book I. of Socrates, &c. 99

Alexander, their Bishop, and Successour to Metrophanes, begun to be very sollicitous for the Preservation of the *Nicene* Profession within his Jurisdiction, especially when *Eusebius* of *Nicomedia* [and his Gang were packing a Synod there, the Meeting of which he had not Power or Interest enough to prevent, the Emperour still too much favouring the *Eusebians*,] Which made them so insolent, that they threatned to deprive him, [and place an *Arian* in his Chair,] if he did not receive the *Arians* to Communion; [which he had absolutely refus'd to do, insisting upon the sacred and inviolable Authority of the great Council of *Nice*;] especially as he look'd upon himself to be the proper Patron † and Guardian of it's Decrees. In this Distress therefore the good Bishop has recourse to Fasting and Prayer, and prostrates himself under the Communion-Ta-

T. L. 1. c. 29.

S. L. 2. c. 29.

S. L. 2. c. 29.

† That Council having sat within his Jurisdiction; The Words are remarkable *φύλαξα ἑαυτὸν ἵπ' ὅρων τῆς αὐτοῦ νόμου*, as they confront the high Pretensions of the Bishops of Rome. Valesius takes no notice of them; tho' they are a much better Proof that the ordinary resort upon matters relating to that Council lay to the Bishop of Constantinople, notwithstanding *Eusebius* of *Nicomedia*'s referring his Cause to Rome, than is the Annotatour's naked Supposition (the 2d. Note upon c. 13. B. 1st. of Socrates) that Hosius subscrib'd at the head of the Bishops, as being Pope Sylve-

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ter's Representative or Proxy; seeing among many others, there are two very good reasons, why we should believe Hosius presided there, for himself, and not for the Bishop of Rome; first, because none of the Elder Historians give the least intimation of his setting there as a Delegate; and 2dly because if the Bishop of Rome had been there himself, as the Bishops of Alexandria, Antioch, and Jerusalem were, Hosius had been the finest Man to preside, as having been specially employ'd by the Emperour in those two affairs which occasion'd the convening of that Council.

ble in the Church of St. Irene, with tears beseeching God for several Days and Nights together, that if *Arius's* Opinion were true, himself might never live to see the day, which was fixt (it seems) for a Disputation between them; but if his own were the Orthodox Faith, that *Arius* might receive the Wages of Iniquity before that time. Thus *Socrates*. But *Theodoret* corrects the latter part of the Story, which by no means answers the Character of *Alexander*, out of *Athanasius*; who says nothing of any intended Disputation but that *Alexander*, being assur'd by the *Eusebians*, they would take Possession of his Church the next day, address'd himself in this Prayer to God; *If it is thy Will, O Lord, that Arius's Communion should enter into these Walls to morrow, release the Soul of thy Servant, and destroy not the righteous with the Wicked; But if thou wilt have Mercy upon thy Church, and I know thou wilt, hear thou the Words of the Eusebians, and give not thy Heritage to Ruin and Reproach. Take Arius out of the World, lest he invade thy Church, and bring his Heresie into it, and* so

so Blasphemy ever after pass for Truth and Piety.

It was indeed a Time for the most earnest Deprecations, when * *Arius* had now subscrib'd very chearfully and very insidiously the *Nicene* Faith in the Emperour's Presence, and confirm'd his Subscription by an Oath, with this execrable Fallacy, as 'tis reported, that when he swore he did believe sincerely and ingenuously what he had subscrib'd, he had his own Opinion in a Paper, as he had written and subscrib'd it and this he held under his arm; [when, at the same moment, the Emperour admonish'd him to S. L. 2. c. 30. beware of any equivocal or fal-

* *Valesius*, in his third Note u. on *Sozom. c. 30. l. 2.* and elsewhere, makes the *Arius*, whom the Synod of Jerusalem favour'd, distinct from the *Herefiarch*, not only against the account and authority of our three Historians, but without bringing any express or direct authority from any other. His principal Objections are these; first, *Athanasius* says the *Herefiarch* was conducted by the *Eusebians* to the Church immediately after he had satisfy'd the Emperour. 2dly, To what purpose two Recantations or Confessions, when the Emperour was so satisfy'd with the first, as to recommend him, upon it, to the Council at Jerusalem? 3dly, Why should the Emperour expect another from him, at least after that Council had accepted the first; 4thly, *Athanasius* declares the *Herefiarch* dy'd excommunicate, and therefore he could not be the same with him whom the Bishops at Jerusalem absolv'd; nor durst *Alexander* have refus'd to communicate with him, in defiance to the authority of that Council. As for his last Argument in the 2d. Chap. of the 2d Book of his *Observ. Eccles.* taken from the time of *Macarius's* being at Constantinople, it is so very precarious and uncertain that I need not take notice of it. But to the first of the four I crave leave

to answer, that Athanasius does not say the Heresiarch was recall'd from Banishment immediately before his acquitting himself, at that time, to the Emperour, and his being conducted to the Church; (which is the Basis of Valesius's Argument) for the Words are ἐκκλητο καὶ κωνσταντίνῃ; which signifie no more than that he was summon'd or call'd before the Emperour; as he might be, either from Alexandria, or, if he were in Constantinople it self, from his Lodgings, at any time after his return out of Exile, and presenting his first Confession at Court. To the 2d. and 3d; The Emperour might have good reason (and certainly bad) to believe Arius had play'd a trick in that first Confession, and this too notwithstanding the Bishops at Jerusalem had clear'd him; for, tho, according to Vales. that Council was longe omnium celeberrima, & cum Nicæna Synodo comparanda, (Observ. Eccl. L. 2, c. 2.) yet, it is plain, Athanasius did by no means think it so; nor himself oblig'd to acquiesce in the determinations of it, from what he says in the beginning of his History of the Arians, but more at large in his 3d. Apology, ἐκ ἡδὲ θύσαν τοιαῦτα γέγοντες καὶ λέγοντες τούτους ὁρθῶς φρονεῖν, οὐς πῶσα ἡ οἰκουμένη καὶ σύνοδος ἀνεδομάπισε, καὶ ἐκ ἐφορήθησαν τὴν τηλικαύτην σύνοδον ἐν γωνίᾳ λύοντες τὸ ὅσον ἐπ' αὐτοῖς, οἱ πάντα λέγοντες καὶ πράττοντες εὐχαρῶς, καὶ ὁ μῦθος δὲ τῆς συκοφαντίας ἐπὶ πλέον αὐτῶν τὴν πονηρίαν καὶ τὴν ἀσεβῆ πείθειαν δείκνυσιν; 'tis not for such an inconsiderable Assembly, in a corner, to pretend to cancel what has been so unanimously decreed in a General Council, and pronounce those Orthodox, which the other has anathematiz'd; besides the horrid aggravation, that all things were carry'd by Bribery and Corruption, and shameless Subornations and Forgeries. And therefore in reply to the 4th Objection; Athanasius, I conceive, might affirm upon very good grounds, or at least such in his Judgment, that that Arius whom the Council at Jerusalem acquitted and receiv'd to Communion, sh'd nevertheless excommunicate; and Alexander might refuse to communicate with him upon the same Exceptions.

lacious Meaning, as he hoped to escape the Divine Vengeance.] Now then his Majesty confident of *Arius's* Sincerity lays his Commands upon *Alexander* to receive him, to Communion; and so *Arius* leaves the Palace very triumphantly, his *Eusebian* Friends attending him in a pompous Procession 'till he came to the *Forum Constantini*; where being seiz'd on a suddain with such a Horrour of Conscience, [or as others will have it, such an Extasy of Joy for his Success,] as caus'd a Relaxation in his Bowels, he withdrew to a Privy behind the *Forum* [long after upon his account detested, 'till one of his Followers bought the Ground, and built a Tenement upon it.] Here he fainted away, and in the Fit his lower Guts fell out with the Excrement and a great Quantity of Bloud; and then the lesser Intestines with the Spleen and Liver; upon which he immediately dy'd. This extreemly mortify'd and astonish'd the *Eusebians* [who bury'd him,] and impudently call'd his Death a Piece of Witchcraft;] but it had that good Effect upon the Emperour, as to engage him entirely in the *Nicene* Confession.

[Yet it did not put an end to those Divisions; nor to the Emperour's Displeasure against *Athanasius*, which confirm'd by

S. L. 2. c. 29.

S. L. 2. c. 30.

S. L. 2. c. 29.

T. L. 1. c. 14.

S. L. 2. c. 31,

32.

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the Sentence of the *Tyrian* Synod, † lay so deep that no Importunity nor Application from the *Alexandrians*, both Clergy and Laity, nor from *Antony* the Ascetick, could prevail with him to recal the holy Man; tho he was, at the same time, so impartial as to banish *John*, the Successour of *Meletius*; who, he was sensible, had obstructed as much as any Man that good Agreement and Union he so passionately desir'd; and which indeed he pursued the regular and true way to establish, except in the particular

case before us, where in [(as the *T. L. I. c. 33.* wisest and best Man in the

World may be circumvented by a combination of subtle, accomplish'd Villains)] he happen'd to be impos'd upon; for he was, in his Inclinations, so far from countenancing any Hereticks or Sectaries, whom he knew to be such, as the *Montanists* or *Cataphrygians*, the *Valentinians*, *Marcionites*, *Paulians*, and, among the rest, the *Novatians*, tho these had always been a very numerous Faction, with Men of considerable Character and Understanding at the Head of them, and free from all Heterodoxy in reference to the Divinity and Incarnation; and tho *Acecius*, their Bishop at *Constantinople*, was, for his Austerity of Life, much valued and belov'd by him; that finding

† Theodorit (*L. I. c. 32.*) says he recall'd *Athanasius* before his death, all *Eusebius's* Interest and Endeavours proving not of force enough to prevent it.

there

there was nothing to be done by Lenitives, he prohibited, in a legal way, their Meetings, either Publick or Private; by which means he broke their several Factions, and, which was more, recover'd very many deluded Souls to the Communion of the Church; and that not so much neither by the Execution, as by the Terror of the Edict, especially in his management of the *Novatians*. But these Proceedings of the Emperour, tho they * restrain'd *Eusebius* and *Theognis* from declaring openly against the Consubstantial Faith, yet were not sufficient to discourage them, from drawing up a new Creed, that is to say, the *Nicene* Creed enlarged by their Comments and Explications.]

It was now the Sixty fifth Year of his Age; when the Emperour, having, twenty Years before, vested the Government of the *Western* Provinces in his Eldest Son *Constantine*; and, ten after that, deputed his Second son *Constantius* to govern the East; and, at his *Tricennalia*, created *Constans*, his third Son, *Cesar*, fell into an Indisposition; which requir'd that he should be carry'd to *Helenopolis* for the benefit of the hot Springs there; but they not relieving him, he remov'd from thence to *Nicomedia*; where

* This explains Sozom. L. 2. c. 32. where he says that the Arians were not yet (even after the Council of Tyre) a distinct Communion; that is to say the Eusebians were not yet declar'd Arians.

he receiv'd Christian Baptism
T. L. 1. c. 32. [which he deferr'd till now,
 designing to have receiv'd it in
 the River *Jordan*.] At the same time he made his
 Will, wherein he divided the Empire between
 his three Sons, and * left in the custody of the
 Presbyter that had perswaded him to recal *A-*
rius, with Orders not to deliver it to any Bo-
 dy but his Son *Constantius*, then in the *East*;
 and within a few days after || dy'd. His Bo-
 dy was carry'd in a Coffin of Gold to *Constanti-*
nople, where he lay in State, till the Arrival of
Constantius, who bury'd him with all the Splen-
 dour and Magnificence imaginable, in the
 Church of the Apostles, which himself had
 design'd to be a Place of Interment for Em-
 perours, and for [those, whose

S. L. 2. c. 34. Authority within the Sacred
 Walls is Superiour to that of
 Emperours, their Spiritual Fathers] the Bi-
 shops.

Constantine liv'd Sixty Five Years, and reign'd
 Thirty One; which is the Space of time com-
 prehended in the History of this first Book.

* See *Valesius* upon the place.

|| Whoever will see the Proofs lay'd together of *Con-*
stantine's dying in the Communion of the Catholick
 Church, let him peruse *Natalis Alexand. 23d Dissertation*
in Sac. 4. Part 2.

The End of the First Book.

THE
ECCLESIASTICAL HISTORY

OF
Socrates, Sozomen, Theodorit, &c.

BOOK II.

UPON the Death of *Constantine*, *Eusebius* and *Theognis* being sensible how fair an Opportunity they had now before them, to subvert the Consubstantial Faith and establish the *Arian* Heresy, apply'd themselves with all imaginable Industry to make their advantage of it; and [they did not in the least despair of carrying their *S. L. 3. c. 1.* point, if they could but keep *Athanasius* abroad, and supply his place with a Man for their purpose.] In order to this they employ'd the Presbyter, with whom the late Emperour had entrusted his Will; which bequeathing

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queathing the Dominions of the East to *Constantinus*, the most acceptable Legacy his Father could leave him, endear'd the Person that deliver'd it so much to the young Emperour, that he soon became the Favourite and Confident of the Court, and drew into the *Arian* Interest and Perswasion, first the Eunuchs that were about the Empress, and then the Empress herself; and so the Controversy crept to the Emperour, and after that soon spread thro the Court, thro *Constantinople*, thro all the Cities and Provinces of the East, which were turn'd, as 'twere, on a suddain into one great School of Disputation, where Men, Women and Children of all Conditions and Qualities mingled their Metaphysicks; while Peace and Union and the *Nicene* Faith were triumphant in the West, from whence [after * an

T. L. 2. c. 1. absence of two years and four months,] *Athanasius* (to the confusion of the *Eusebians* who by the Favour of this blessed Juncture of Tumult and Distraction were more encourag'd than ever to attempt the bringing in a New Bishop over his Head) return'd to *Alexandria*, arm'd with Letters from *Constantine* the Younger; wherein he acquaints the *Alexandrians*, ' That he restor'd ' to them their Bishop, as his Father if he had

* See *Valesius* upon the place.

‘liv’d long enough would
 ‘have done [(and ’tis said had S. L. 3. c. 2.
 ‘order’d it in his Will)] ha-
 ‘ving banish’d him into the West on purpose
 ‘to rescue and preserve him from the Malice
 ‘and Violence of his Enemies, which had o-
 ‘therwise unavoidably overwhelm’d him. *A-*
thanasius was receiv’d with great Joy at *Alex-*
andria, which very much exasperated the *Ari-*
ans there, from whose Mutinies and Commoti-
 ons the *Eusebians* took occasion to censure *A-*
thanasius for returning and repossessing himself
 of his Bishoprick without a Synodical Li-
 cence.

About this time *Eusebius* of *Cæsarea* dy’d, and
 was succeeded by his Scholar *Acacius*, who wrote
 his Master’s Life, and other
 Treatises, [and was indeed a S. L. 3. c. 2.
 very understanding, eloquent
 Man.] And soon after, *Constantine* the Youn-
 ger, invading the Territories of his Brother
Constans, lost his Life in the Expedition.

Now also dy’d * *Alexander* of *Constantinople*,
 having arriv’d to the Twenty-third Year of his
 Episcopat, and the Ninety-eighth of his Life,
 and in reference to a Successour,
 [when his Clergy apply’d them- S. L. 3. c. 3.
 selves to him about the
 choice,] recommended two Persons to the O-
 pinion of the Electors, the one, which was

* See *Valesius* upon the Place.

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Paul, a young Presbyter, conspicuous for his Exemplary Life and Excellent Parts; the other (*Macedonius* a Deacon) of a venerable Aspect, and an Old Man; [the former, S. L. 3. c. 3. if they would have a Man of Piety and an excellent Instructor, the latter if they desir'd one well qualify'd to bustle in the World, and to deal with the great People of it, and indeed the Event sufficiently prov'd *Paul* to be far from being such an one.] This Election kindled a Flame in the Church of *Alexandria*. The *Arian* Faction, which in *Alexander's* time had been inferiour to the Orthodox, but were since grown equal to them in Power and Numbers, T. L. 2. c. 6. [taking him to be a Brother, because* he deny'd the Divinity of the Holy Ghost, tho' afterwards they found their Mistake] contended for *Macedonius*, [and to this day pretend S. L. 3. c. 3. that *Paul* usurp'd the chair, in an uncanonical opposition to *Eusebius* of *Nicomedia*, and *Theodorus* of *Heraclea* || who ought to have ordain'd him by the right of Neighbourhood;] but the Consubstantialists ordain'd *Paul*, the Person whom *A-*

* Here *Theodoret* must be in an Error, if what *Sozomen* says be true, that *Macedonius* was recommended by *Alexander*, and that he did not broach his Heresy 'till some time after.

|| See *Valesius* upon the place.

Alexander

Alexander seem'd to prefer; Who nevertheless was soon after depriv'd by *Constantius*, upon the Sentence of an *Arian* Council call'd for that purpose, [nor is *T. L. 2. c. 5.* it to be wonder'd at, that the Emperour should then and afterwards hate and persecute One, whom his Favourites represented as a Boutefeu, and a very wicked Man; which was their everlasting Insinuation against the Champions of the Faith.] *Paul* thus remov'd, *Eusebius* of *Nicomedia* is translated to *Constantinople*, [contrary to Canons, which himself had been *T. L. 1. c. 19.* Instrumental in the compiling of.] Yet neither had this Promotion any good effect upon him; for the next thing he did was to contrive a Council to meet at *Antioch* in *Syria* upon pretence of dedicating a Church, begun by *Constantine*, and now finish'd by his Son, but in truth with design to abrogate and explode the *Nicene* Faith. This Synod, at which the Emperour himself was present, met five Years after the Death of *Constantine*, and in the time of *Flaccillus*, who succeeded *Euphranius* in the Chair of *Antioch*, and consisted of * [Ninety Bishops, among whom was the *Nicomedian Eusebius*, *S. L. 3. c. 5.* *Acacius* of *Cesarea*, *Patrophilus* of *Scythopolis*, *Theodorus* of *Heraclea*, *Eudoxius* of *Germanicia*, *Dianius* of the *Cappadocian Ca-*

* *Sozomen* (*L. 3. c. 5*) says Ninety-seven.

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sarea, and George of Laodicea.] *Maximus of Jerusalem* would not come, remembering by what Artifices he had been already drawn-in to subscribe *Athanasius's* Deposition; * neither was *Julius* Bishop of *Rome* there, nor any Proxy from him, [nor any of the *Italian* or *Western Bishops.*] The first business they enter'd upon was Accusations against *Athanasius* for resuming his Episcopat without a Synodical Per-

* The learned Annotatour from those words of our Historian *καὶ τοὶ κατ' ὄνομα ἐκκλησιαστικῶν καλέοντος, μὴ δ' ἂν παρὰ τὴν γνώμην τοῦ ἐπισκόπου ῥώμης τὰς ἐκκλησίας κανο- νίζεν* inferrs great things in favour of the Bishop of Rome, particularly that no Canons affecting the Church Universal could or can be valid without his Consent and Approbation. But this is running away with the Text too fast. For first, no such Canon as *Socrates* speaks of is to be met with in Scriptis, and *Baronius* (an. 325. n. 13.) does not pretend to produce it; only he tells us very pleasantly that the Historian's not naming the Canon planè declarat id firma regula in Ecclesia Catholica inviolabiliter servari solitum, plainly shews it was an establish'd and inviolable Rule or Prescription in the Catholick Church; Whereas all the Records and Monuments of the Primitive Church evidently and universally attest the contrary, and particularly those three famous Canons, the 35th of the Apostolick and the 4th and 6th of the Council of Nice. Secondly, This Canon, if any such were to be found, would not be of Divine but only Ecclesiastical Authority, and therefore could not supersede that Oeconomy which stands establish'd by Divine Authority, viz. the Spiritual Sovereignty of every Bishop in his own District; the Primacy of every Metropolitan in his Province; and the Authority of Councils and Synods over single Bishops and Metropolitans. Thirdly, *καὶ τὴν γνώμην* must signify without

without the consent and not against it ; (and accordingly Baronius, making use of this Passage to the same effect as Valesius, translates it absq;) for it does not appear that Julius had forbid the convening of that Synod ; and then the utmost that could be infer'd would be that there was an Ecclesiastical Canon which requir'd the Bishop of Rome's Consent and Approbation to be ask'd, but yet did not extend to the allowing him a Negative. And it is plain from the Story before us (not to mention many other Instances) that he was not allow'd it ; for, as the Reader will find in the Sequel, the Antiochian Bishops insisted upon it in their Answer to his first Letter, that he had no more authority to meddle in the proceedings of foreign Bishops than they to tamper in the affairs of his Church at Rome ; And Valesius elsewhere, scil. in his last Note upon Chap. 17. L. 2. Socr. ingenuously observes that Pope Julius himself, in his Reply to the Antiochian Bishops, extant in Athanasius, takes no notice of any such Canon ; Which he could not have avoided, had there been any such. He might further have observ'd too, that that Epistle was a Synodical one, only drawn up by Julius, as Athanasius tells us in the Paragraph immediately before it, and in that which immediately follows it ; nay as Baronius himself is forc'd to confess an. 343. n. 28. and which further appears from that expression at the latter end of it, *ἔδει γε πάντας πᾶσιν ἐμῶν*, you ought to have written to us all. Fourthly, There could not be at that time any Canon requiring the Bishop of Rome's Consent to be ask'd ; for that those were Privileges much inferiour to these which the Sardican Council afterwards vouchsaf'd Pope Julius, for that time, (See Dr. Cave's 2d Vol. of Lives, Appen. p. 21.) in their 3d, 4th and 7th Canons ; according to the order of Dionysius Exiguus's Code. To be short ; It is plain that by our Historian's Ecclesiastical Rule is meant the right and custom of a later Council examining and judging the Decrees of a former, which the Eusebians, very inconsistently with their own Practice, excepted against, and that too after they had referr'd their Cause to Julius, as Athanasius informs us they had already done. Now such re-examinations were certainly all along the Practice of the Primitive Church, *τὸ ἔδος παλαιόν*, (as Julius calls it) and grounded upon the very nature and reason
I of

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of the thing ; and in regard the re-examination of this particular case had been, by a voluntary Reference, submitted to the Bishop of Rome, our Historian's Meaning in those words, καὶ τοὶ καθόρου ἐκκλησιαστικῷ καλέοντος, μὴ δεῖν μετὰ τὴν γνώμην τοῦ ἐπισκόπου ρώμης τῆς ἐκκλησίας κανονίζειν must be, that according to the Practice of the Church and the nature of her Government, they could not come to any Synodical Determinations without first applying themselves to the Bishop of Rome for his concurrence and approbation, after they had thought fit to refer themselves, in this matter, to him.

mission, and contrary to a Canon of theirs ;
 * for the destruction of a great many Persons that perish'd in a Tumult, when he enter'd *Alexandria* ; [for the Ill Consequences of that Insurrection to those who were judicially call'd to account for it.] and for his beating and prosecuting several others ; besides all the old *Tyrian* Story over again.

Upon the footing of these
 S. L. 3. c. 6. Allegations, [they determin to place a new Bishop in the chair of *Alexandria* ; and the Man whom *Eusebius* the False Bishop of *Constantinople* pitch'd upon, as the fittest to alienate the Affections of the *Alexandrians* from *Athanasius*,] was *Eusebius Emisenus*, who (says *George of Laodicea*, in his Life) was descended of a Noble Family in E-

* See the falsity of these Allegations in the Synodical Epistle of the Egyptian Bishops in *Athanasius's* Second Apology. Valef.

deffa, and conversant from a Child in the Holy Scriptures and the Liberal Arts. *Eusebius* of *Cæsarea* and *Patrophilus* of *Scythopolis* were afterwards his Tutors in Theology. He liv'd some time with *Eufromius* at *Antioch*; from whence his Modesty (says Bishop *George*) carry'd him to *Alexandria*, to avoid taking Orders; where after he had spent some time with the Philosophers of the place, he return'd to *Antioch*, and liv'd with *Flaccillus*; 'till his Namesake, now of *Constantinople*, got him elected into *Athanasius's* Bishoprick, but he never would attempt to take Possession, well knowing how ill a Welcome he should meet with; and when he was sent to the *Emiseni*, they were all in an Uproar upon his Ordination, [being prejudic'd against him, as a Person much S. L. 3. c. 6. addicted to Astrology;] nor could they in a long time, be prevail'd upon to let him live amongst them. After this he was charg'd with † *Sabellianism*, and then the Emperour, who valued and pity'd him, and look'd upon him to be a Worker of Miracles, carry'd him along with him in his Expedition against the *Barbarians*.

† Whether pretended or real, cannot very easily be determin'd: Tho' it is not likely if it had been the former, I mean the Doctrine of *Consubstantiality* so call'd, that the Emperour would have been so fond of him; nor to say how much his Character is blamish'd by *Eusebius* of *Constantinople's* confidence in him. Besides *St. Jerom* and *Theoret* have expressly pronounc'd him an *Arian*.

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Eusebius declining to take the new Preferment, they constitute *Gregory* Bishop of that City; and then apply themselves wholly to the Work of reforming the Faith * by little and little into *Arianism*, and that, without making any exceptions to the *Nicene* Confession, by assembling Synods upon Synods, and advancing Creeds upon Creeds. In their Synodical Epistle they tell the World ‘ they did not follow *Arius*, but receive him; for that they were Bishops, he no more than a Presbyter; and that they held no other Faith than what was deliver’d from the Beginning; that they believ’d in one only begotten Son of God, subsisting before all Worlds, and abiding with the Father who begot him: By whom all things were made: King and God for ever. But presently this grows stale with them; and they start another Creed; wherein they profess to believe in one Lord Jesus Christ, the only-begotten Son of God, by whom all things were made: Begotten of the Father before all Worlds; God of God, the Whole of the Whole, the Only-

* They took care to hide the cloven foot; as the Sardican Council have express’d it in their Epistle (Theod. L. 2. c. 8.)
 τὰς ὑμετέρας ἀκοὰς ἐπιχείρησαν παρεσπᾶναι ἵνα κατὰ μὲν ἀδῶων αὐτῶν λέγονσι πισύηται τὴν ὃ τῆς μοχθηρίας αὐτῶν αἰρέσεως ὑπόνοιαν ἐπικρύψωσιν: No doubt they have fill’d your Ears with Arguments, Asseverations, Interpretations, and I know not what all, to make you believe their Allegations against Innocent Men, and to keep their own abominable Heresy out of sight.

' one of the Only-one, King of King, Lord of
' Lord, the living Word, Wisdom, Life, True
' Light, the Way of Truth, the Resurrection,
' the Shepherd, the Door ; Unalterable and
' Untransmutable ; the Express and Perfect I-
' mage of his Father's Divinity, Substance, Power,
' Counsel, and Glory ; the first-born of every Crea-
' ture ; who was in the beginning with God, and
' was God the Word, by whom all things were made,
' and by whom all things subsist, the Prince of
' Life ; and that they believe in the Father as
' truly such ; in the Son as truly such ; and in the
' Holy Ghost as truly such ; One in Consent or
' Harmony (*συμφωνία* &c.) and three Persons ; and
' that whosoever shall affirm that there was a
' time before the Son was begotten, or that
' the Son was a Creature as one of the Crea-
' tures, they anathematiz'd

him : [But not one Word of S. L. 3. c. 5.
his Consubstantiality. And

they spread a report that they had found this
Creed in the very hand-writing of *Lucian* the
Martyr, a Man that had been most remarka-
bly conversant and skill'd in the Sacred Wri-
tings.] These and the like Creeds were the
Product of the *Antiochian* Council, and were
subscrib'd by *Gregory*, as Bishop of *Alexandria*,
before he had yet been there ; and when they
began to be fateagu'd with the great Work of
Reforming, the Synod sepearated. About this
time the *Francks* broke into *Gaul*, and there
were terrible Earthquakes in the East.

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* Soon after came *Gregory* to *Alexandria*, guarded with a Body of Five Thousand Soldiers under the command of *Syrianus*, and the *Arians* immediately joyn'd them. *Athanasius* was then with his People in the Church, where they were late at their Preparatory Devotions in order to the receiving the Holy Sacrament the next day; and understanding the danger they were in, he order'd a Psalm to be sung, during which the Guards were quiet, and the Congregation withdrew peaceably out of one of the Church-doors, and *Athanasius* in the midst † of them, who convey'd himself directly to *Rome*; while *Gregory* took possession of the great Confessour's Throne. The *Alexandrians* were so enrag'd at these Proceedings that they burnt down the Church of *St. Denys*.

* See *Valesius* upon the place.

† Not of the whole Congregation, whose safety, he himself tells us, he had consulted for before his own, but of certain Monks and some of his Clergy, who pull'd him from his Seat, and forc'd him to go along with them. V. *Theodor.* L. 2. c. 13. This Story (by the way) is certainly mistim'd, and ought to have come in much later, at least after the Council of *Milan*, and with it a more copious account of the barbarous Proceedings of the *Arians* at *Alexandria* and *Athanasius's* Recess than all our three Historians afford us. Whoever is curious, may find them very particularly and elegantly related, out of *Athanasius*, by *Dr. Cave*. L. of the B. F. V. 2. p. 138. &c.

And

And now, when he had thus finish'd his Plot, *Eusebius* || referrs the Cognizance and Determination of *Athanasius's* Cause to *Julius* Bishop of *Rome*; but did not live long enough to see the Event of his Reference, for he dy'd soon after the breaking up of the Synod; and then the *Constantinopolitans* bring back *Paul*, and the *Arians* ordain *Macedonius* at the Instigation and by the Help of *Eusebius's* five Executors in Villany, *Theognis* of *Nicea*, *Maris* of *Chalcedon*, *Theodorus* of *Heraclea*, *Ursatius* of *Sigidunum*, and *Valens* of *Mursa*; tho' e'r long the two last repented, and after they had been the Authours of such Confusion and so many Combustions in the Church, particularly of that dismal one at *Constantinople*, in favour of *Macedonius*, which cost so many of the Inhabitants their lives, subscrib'd the Consubstantial Faith, and were receiv'd to Communion. Upon notice of these things the Emperour sends *Hermogenes*, Master of his Horse, to *Constantinople*, to drive out *Paul*; which he no sooner attempt'd but the people, who upon his entring the City were all gather'd in a Body to Protect their Bishop, set fire to his Apartment, and kill'd him, dragging him by the legs along the Streets. *Constantius*, who had just before reduc'd the *Francks*, and was then at

|| This he and his Party had done before, as appears from *St. Athanasius* in his 2d Apology in the Paragraph immediately preceding *Julius's* Epistle.

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Antioch, receiving this News, posts away to *Constantinople* with a Body of Horse, expells *Paul*, and to chastize the City, retrenches their Allowance of Corn, which was a Donation of his Father's from almost Eighty Bushels to less than half of that Quantity; but deferr'd placing *Macedonius* in the Chair, because he had been averse to his Ordination, and because the Insurrection and the bloody Effects of it happen'd as much upon his account as *Pauls*: However he allow'd him the liberty of the Church where he had been consecrated, and return'd to *Antioch*.

* At the same time the *Arians* remove *Gregory* from the See of *Alexandria*, as having been remiss in supporting their Interest, and the Person that occasion'd the burning of the Church in that City; [and
S. L. 3. c. 7. those other Evils which accompany'd his Entrance †] and they || substitute one *George*, a
S. L. 3. c. 7. leading [and a very active] *Arian*, in his place.

* *Athanasius* was no sooner got to the end of his Journey with much difficulty, but there arriv'd also at *Rome Paul* of *Constantinople*, *Ascle-*

* V. Valef.

† Theodorit says (L. 2. c. 4.) that after *Gregory* had tyranniz'd Six Years they tore him to pieces.

|| They did not do this 'till some Years after. See Valef. on Socr. B. 2. c. 14. n. 1st.

* V. Valef. in Socr. L. 2. c. 15. n. 1.

pas

pas of Gaza, [(whom they accus'd of having overturn'd an Altar, and gave his Bishoprick to *Quintianus*)] *Marcellus* of *Ancyra*, and † *Lucius* of *Adrianople*, having respectively upon separate Impeachments been thrust out of their Sees; and represented their Case to *Julius* Bishop of *Rome*, || from whom receiving Letters, wherein he demanded their Restitution and reflected very severely upon their Deposers, they return'd into the East, and took Possession again of their Bishopricks, and sent *Julius's* Epistles as they were superscrib'd, but the Pretensions and high Language of them so incens'd the Bishops that convening Synodically at *Antioch*, they tax *Julius* *Nemine contradicente*, with his high Presumption in taking upon him to interpose his Authority in the case of those Bishops whom they had depriv'd, which the Eastern Bishops had not the hardiness to do,

† This *Lucius* was lay'd in Chains more than once by the Adversaries of the Faith, and at length dy'd in them. Theod. L. 2. c. 15.

|| As from an Arbitratour, to whom the Contesting Parties had voluntarily referr'd themselves, as upon oiber accounts, so in regard of the grandure and lustre of that See. That is the utmost that could be made of this Passage, if the matter of Fact were true; which it certainly is not, for *Athanasius* did not return 'till after the Council of *Sardica*, and it was that Council that acquitted him, demanded his restitution, and depos'd *Gregory*. *Valesius* himself observes this; See his 2d, 3d and 4th Note upon this Chap.

when

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when *Novatus* was excommunicated; [and admonish him, ' That tho, it is true, the See of ' *Rome* is a very illustrious and eminent one, as ' having been an Apostolical School and a Me- ' tropolitical City from the beginning; not ' but those Apostles and first Converters of it ' came out of the East; yet they were as much ' superiour to him in the Equity of their Pro- ' ceedings and the Excellency of their Merit ' as he to them in the *Grandure of his See, and ' the Extent of his Metropolitcal and Patri- ' archal Jurisdiction; that in receiving *Atha- ' nasius* and the other Bishops to Communion, ' he had put a Contempt upon no less Authori- ' ty than that of a Council, and had the confi- ' dence to reverse the Decrees of it, contrary to ' the Laws and Rights of the Church; in a ' word, that he had very notoriously injur'd ' and affronted them, but that nevertheless, if ' he would quit the Communion of the ejected ' Bishops, and admit that of the new ones, ' they would forgive him, and not excommu- ' nicate him; otherwise he must expect no ' Favour from them.]

* This clearly explains, notwithstanding *Valesius's Rhodo-*
manade in his second Note upon this Chapter, those words of
Sozomen a little before, *ὅτι δὲ τῆς μὲν τῶν ἀντιπαρα-
δοκῶν ἀποκαταστάσεως διὰ τὴν ἀξίαν τῆς ἐκείνης, the Con-*
ducting of this whole Affair belonging to him because of
the dignity or grandure of his See; for so it did, af-
ter it was referr'd to him. And to whom should it rather be
referr'd

referr'd, when the three great Patriarchs of the East were
 new thrown out and banish'd, but to the Patriarch of the West,
 at least on the part of the Plaintiffs? As Sozomen observes
 in the Chapter before, *περατεινημένων τῶν ἐπισκο-
 πῶν δρόνων ἀλεξανδρείας τῆς κατ' αἴγυπτον, καὶ ἀντι-
 οχείας τῆς ἐν σεία, καὶ τῆς ὡς τὸν ἐλλησποντον βασιλί-
 δος πόλεως, παιδομένους ἔχον πύς ἀνὰ πόδε τὸ ὑπὸ καὶ
 ἐπισκόπους ὁ δὲ τὴν ῥωμαίων ἐκκλησίαν ἐπιτροπένων,
 καὶ οἱ ἀνὰ τὴν δύσιν ἱερεῖς, ὕβριν οἰκίαν ταῦτα ἡγού-
 ντες*; when they had now overturn'd the three great Thrones
 of Alex. Antioch and Constant. they had all the Eastern
 Bishops at their Devotion. This the Bishop of Rome
 and the Western Bishops as highly resented as if the In-
 dignity and Injury had been offer'd to themselves, and
 he adds that they receiv'd Athanasius very kindly and that
 they look'd upon themselves as condemn'd and oppress'd in
 him, and made his case their own, which I take to be the pro-
 per meaning of those words *περὶ αὐτὸς τὴν κατ' αὐτὸν
 ἔλκον δίκην*, tho if Valesius's Construction be allow'd, it
 will do his cause no good because there was a Reference ante-
 cedent. And here, by the way, 'tis observable that the other
 Bishops of the West were equally concern'd in all this Affair
 with the Bishop of Rome: Accordingly, as I said before,
 Julius's Epistle was a Synodical one; and Athanasius ad
 Solit. says Julius desir'd the Affair might be Synodically
 agitated, *ὁ δὲ ἐπίσκοπος Ῥώμης Ἰούλιος ἔγραψε χρίνας
 γινώσκων σύνοδον ἔνθα αὐτὸν ἐθελεύσμενον*, &c. nor does the
 learned Annalist deny it, only he translates *ἔγραψε* justit.
 From the whole we may gather that the Reference was pro-
 perly to the Western Church, tho 'tis said to be to the Bishop
 of Rome. Indeed it is evident from that Passage which
 Pope Julius himself has left us in his Epistle *γινώσκων
 ὑμῖν ἀναγκαῖον, ὅτι εἰ καὶ μόνος ἔγραψα, ἀλλ' ἐκ ἐμῆ
 μόνου ἐστὶν αὐτὴ ἡ γνώμη, ἀλλὰ καὶ πάντων ὅσων κατὰ
 τὴν Ἰταλίαν καὶ τῶν ἐν τέτοις τοῖς μέρεσιν ἐπισκόπων.*
 &c. by which it appears that as the Eusebians expected a Sy-
 nodical or Conciliar Arbitration, not that of the Bishop of
 Rome

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Rome alone, so Julius, instead of looking upon himself as chosen to be the sole Judge of the matter, or intimating that they had made him so; tells them, they had what they expected in such a manner as discovers that they had it of Right, not of Courtesy; and he himself has before declar'd the matter of Fact, that they had apply'd to him for a Synod, ἡγεμονίαν ἡμῶν, ὡς συνέδορ συγκαταστήσει; and that it was a Synodical Tryal to which they had been desired to come before they had made that motion, πρὸς τὴν συνέδορ ἀπαρτίσει. As for the motive that induc'd the Eusebians to put the cause upon the judgment of the Western Church, consult Religion and Loyalty. Part 1st. p. 423.

* *Athanasius* was no sooner return'd to *Alexandria*, but the Party of *George* was so enrag'd, that they flew out into an open Insurrection; and Blood and Slaughter ensued; all which *Athanasius's* Enemys charg'd to his Account, not considering, or at least concealing, on the other hand, how barbarously *Athanasius* and the rest of the Catholick Church had been us'd by the *Arians* and their Brethren, and in how many Synods they had complain'd of these Enormities and Injuries to no manner of purpose.

The Emperour being inform'd that *Paul* was return'd to *Constantinople*, dispatches his Commands to *Philip*, his principal *Præfectus-Prætorio*, [and a furious *Arian*,] to S. L. 2. c. 5. expel him, and fix *Macedonius* in the Chair. The Prefect, to

* V. Valef.

prevent

prevent any Disorders, kept his Instructions to himself, 'till taking his Opportunity, under a shew of Publick Business, to go to *Zeuxippus's Bath*, as 'tis call'd, he sent a very handsom Message to *Paul*, desiring his Presence upon an extraordinary occasion, and when he came, shew'd him the Emperour's Order, to which he submitted as became a good Christian and a Loyal Subject, and so was quietly convey'd out of the reach of the People, who were already alarm'd, to the Palace, and from thence a Ship-board, and banish'd to * *Thessalonica*, the Place of his Nativity, with a strict Injunction not to set his foot again within the Territories of the Eastern Empire. *Paul* being thus dismiss'd, immediately the Prefect appears in his Chariot, and with him *Macedonius*, like a Man dropt from the Clouds; attended by a Guard of Soldiers with their Swords in their hands. At this Appearance both Orthodox and *Arians*, a vast Multitude, made all the hast they could to the Church, each side to secure it for themselves; and so crowded up the Passage to it, that it was impossible for the Prefect to come forward. Upon which the Guards beat and thrust the People, 'till they were wedg'd so close together, that they could move neither backward nor forward, and then supposing they kept the ground o' purpose, fell in upon them; and so a thousand one hundred and fifty of them were

* It should certainly be *Cucusus*. V. Valef.

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either put to the Sword or squeez'd to death. And then *Macedonius* wiped his Mouth, and was inthron'd by the Prefect in open defiance to the Rights and Canons of the Church. About the same time the Emperour erected the great Church contiguous to that of *St. Irene*, and both together are now call'd the Church of *St. Sophia*.

By this time the *Arians* had form'd a fresh Indictment against *Athanasius*; which was, that he had embezel'd the Allowance of Corn, which the Emperour's Royal Father had settled upon the Church of *Alexandria* for the maintenance of their Poor. This, with their Out-crys against him, as a seditious turbulent Man, and the Occasion of the bloody Commotions which had lately happen'd at *Alexandria* kindles such an Indignation in the Emperour, that he vows his Death; and *Athanasius* is forc'd to * fly and abscond; 'till *Julius* understood where he was, and † invited him to *Rome*, having receiv'd *Eusebius* the late Bishop's Letters, and others from the Council at *Antioch*; and again others from the *Egyptian* Bishops in *Athanasius's*

* He fled (says *Rufinus* L. 10. c. 19.) into the Dominions of *Constantians*, and the reason he gives for his taking that was not any Summons from *Rome*, or the like, but because nihil sibi ultra jam tutum in *Constantii* regno præsumpsit.

† See *Valesius* upon the place, and a confutation of his Mistakes as to this part of the History in Bishop *Parker's* Religion and Loyalty, Part 1st pag. 439.

Favour:

Favour: And these irreconcilable accounts perplexing him, he writes an Answer to the Bishops at *Antioch*, wherein he complains of the Virulency and Rancour of their Expressions, of their not summoning him to the Synod, || in defiance to a Rule and Practice of the Church, and of their secret Purposes and Methods to sophisticate the Faith; and upbraids them with all the foul-Dealing in the Synod of *Tyre*, and the Plot of *Arsenius's* hand, [and the Game they play'd in *Mare-* S.L. 3. c. 10. *otis* upon the Advantage of *Athanasius's* unavoidable absence.] *Sabinus* the *Macedonian* has been pleas'd to leave this Epistle of *Julius* out of his *Acts of the Councils*, tho he has favour'd us with that of the Bishops at *Antioch*, according to his wonted Ingenuity and Impartiality.

At length *Paul* leaves * *Thessalonica*, and goes into *Italy*; where † himself and *Athanasius* ha-

|| What this Rule and Practice was I have consider'd in a former Note. If it be objected here that *Socrates* speaks of *κανόνες* in the Plural, I answer that the Arguments urg'd before against one such Canon make more strongly against more; and again, that *κανόνες* here in the Plural respects, besides a Rule of Discipline, the *Nicene Determinations* concerning the Faith, as appears from the latter instance wherein he accuses them as ποιῦντας καὶ κανόνες, namely, ὅτι τὴν πρὶν λεγόμενὴν περὶ τῆς πίστεως.

* *Sozomen* (L. 3. c. 10.) says *Julius* represented the matter to the Emperour.

† *Cucufus*.

ving

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ving acquainted the Emperour *Constans* with the History of their Troubles, *S. L. 2. c. 4.* [and, with sighs and tears, represented to him the flagitious Practices and Proceedings of the *Arians*, and the Dangers that threaten'd the Church and Faith, and, on t'other hand, in very lively Colours the Example of his great Father, and the Authority of the *Nicene* Decrees, arm'd and abetted too by a Secular Sanction, they rais'd such a generous Concern and Zeal in him,] that he sent Letters to

T. L. 2. c. 4. his Brother, [conjuring him, as he hoped for his Father's wonderful Successes and Felicity, to be true to the Faith his Father had profess'd;] and desiring him to appoint some Delegates to come and inform him rightly about the Deposition of *Paul* and *Athanasius*. Accordingly *Narcissus* of *Cilicia*, *Theodorus* of *Thrace*, *Maris* of *Chalcedon*, and *Mark* of *Syria* were sent; but when they came. || would by no means be brought to enter upon *Athanasius*'s Cause, but instead of that, and of their *Antiochian* Creed,

S. L. 3. c. 10. [(which, it seems, they thought fit to conceal)] they present the Emperour with a new Model; wherein

|| *Sozomen* (*L. 2. c. 10.*) tells us on the contrary, that they begun in general to justify what the Council of *Antioch* had done, and particularly their Sentence against *Athanasius*, and that they attempted to reconcile the Emperour to it.
they

they profess to believe in the only begotten Son of God, Jesus Christ; who was begotten of the Father before all Worlds; God of God; Light of Light; by whom were made all things in Heaven and in Earth, Visible and Invisible; who is the Word and Wisdom, the Life and true Light; and that the Catholick Church renounces those who affirm that the Son of God deriv'd his Existence out of that which once was not; or out of any Substance but God; or that there had been a Time when he was not. And having dispers'd their Copies of this Creed, they return'd without taking the least notice of the Concern that brought them thither; or more probably, according to Sozomen (L. 3. c. 10.) were sent home by the Emperour; who instead of being impos'd upon, and abus'd by them, saw very plainly thro all their wicked Purposes.

Three years after, a Council of the Eastern Bishops send Eudoxius of Germanicia, Macedonius of Mopsuestia, and Martyrius, to the Bishops in Italy, with another Creed, wherein, beside what the former contain'd, [but without mention of the Divine Substantiality,] S. L. 3. c. 11. They condemn all those who affirm the Son to be equally Unbegotten with the Father; or that there is a Plurality of Gods; or (with the Disciples of Paulus Samosatenus,) that Christ after his Incarnation became God *ex προορισμῳ* by Progress or Advancement, but that otherwise he had been naturally no more than Man; or who assert (with the Follow-

'ers of *Marcellus* and his Scholar, *Photinus* of
 ' *Ancyra*, who was Bishop of *Sirminum*, and had
 ' begun to spread his Herefy there three years
 ' before) that *Christ* is a mere ordinary Man,
 ' and only the *Logus* or Word of God, as *Logos*
 ' signifies litterally either an Articulate Sound,
 ' or a Mental Purpose and Meaning, and that
 ' he was not *Christ* and the Son of God before
 ' all Worlds, but began to be so at his Incar-
 ' nation, and that then his Kingdom com-
 ' menc'd, and shall end with the Day of Judg-
 ' ment, or who maintain (with the *Patripassi-*
 ' *ans*, call'd *Sabellians* in the East) that the Fa-
 ' ther, the Son, and the Holy Ghost, are only
 ' three different Appellations of one and the
 ' same Entity or Person, and consequently, that
 ' the Father was Incarnate; or who teach that
 ' the Son was begotten by a forc'd and invo-
 ' luntary Generation; And they further declare
 ' that the Text where it is said *the Lord created*
 ' *me the Beginning of his ways before his Works of*
 ' *old* does not imply the Son, by whom those
 ' Works were created, to be a Creature; and
 ' again, that, when they affirm the Son to be a
 ' Person by himself, they do not mean that
 ' he is Locally Separate or Distant from the
 ' Father; and at the end of their Confession
 they excuse the Particularity and Prolixity of it,
 from the necessity that lay upon them to remove
 Suspicions and Calumnies, and to set their Faith
 in as clear a Light as possibly they could.

But

But the western Bishops rejected this tedious Form of Confession, and insisted upon the Sufficiency of the *Nicene Creed*; and *Paul* and *Athanasius*, when the Emperour's Letters in their behalf had no effect, demand the convening of another General Council, which accordingly, both Emperours concurring in an approbation of it, met at *Sardica* in *Illyricum*, eleven years after the death of *Constantine* the great, consisting (according to * *Athanasius*) † of three-hundred Western Bishops, and (according to *Sabinus*) of Seventy-six Easterns; among whom appear'd the *Mareotick Ischyras*. Many of the Eastern Bishops pleaded Weakness of Body and Want of Health in excuse for their absenting; and others the shortness of the Warning, || which they imputed to * *Julius's* Management; tho a Year and a half had past since the time when the Resolution was publish'd for their meeting. And now the Bishops from both Empires being arriv'd at *Sardica*, the

* V. Vales.

† Theodorit says (L. 2. c. 7.) of two hundred and fifty in all.

|| V. Vales.

* By whom, as Principal, this Council says Baronius, (an. 346. n. 5.) was summon'd, tho 'tis plain the two Emperours appointed the meeting of it, from those words of Socrates, γνώμη τῶν δύο βασιλέων, τὴ μὴν διὰ χαρμμάτων αἰτήσαντος, τὴ δὲ τῆς ἐξουσίας ἐπιτελείας ὑπακούσαντος. L. 2. c. 20.

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Easterns will not so much as see the Westerns till † *Paul* and *Athanasius* be excluded the liberty of Sitting in the Council, which *Protogenes* of *Sardica* and *Hosius* of *Corduba* vigorously opposing, the Eastern Bishops || retire to *Philippopolis* in *Thrace*, where they form a separate

Council, [confirm their Decrees against *Athanasius*, *Paul*, *Marcellus* and *Asclepas*, depose

Julius Bishop of *Rome* for giving the first Example of admitting them to Communion, and with him *Hosius*, *Maximin* of *Treves*, *Protogenes* and *Gaudentius*, as those that were involv'd in *Julius's* Crime, and had been always good Friends to their Enemies and avow'd Enemies to their Friends; and send out their Circular Letters to the Bishops of the Catholick Church, requiring them neither to communicate with the Persons aforesaid themselves, nor to suffer others to do it. Then they anathematize the Word *Consubstantial*, and * assert in express Terms the *Anomean* Heresy or Doctrin of Dissimilitude or Disparity between the Father and the Son; Whilst the Westerns at *Sardica*, and

† Theodorit tells us (L. 2. c. 5.) that the People of Constantinople would not suffer *Paul* to be carry'd thither, being apprehensive of very barbarous designs against him. See moreover *Valesius* upon the place.

|| See the Learned Dr. Cave's Lives of the Prim. Fathers V. 2d. p. 113, 114

* A Mistake. See *Valesius* upon the words ἑτεροῦς οὐσίας πάντες.

many

many of the Eastern Bishops among them, [*Hosius* and *Protophiles* presiding in the Council, acquit S. L. 2. c. 12. very honourably *Athanasius*, *Marcellus*, *Asclepas* and *Lucius*, the first as a Man design'd to be sacrific'd by his Enemies; (witness the Council of *Tyre*) the second as basely misrepresented by them; the third as having been reinstated in his Bishoprick by the Vote of *Eusebius* of *Cæsarea* and many other Bishops; the fourth, because his Accusers had withdrawn themselves; and dispatch Letters to the Churches of *Alexandria*, *Ancyra* and *Gaza*, requiring them to receive and reunite themselves to their old Bishops; and no longer to communicate with, nor so much as to give that Title to *Gregory*, *Basil* and *Quintianus*, nor even to look upon them as Christians.] Then they condemn those at *Philippopolis* for deserting the Council, [or rather for not obeying their Citations] degrade T. L. 2. c. 8. *Athanasius's* Accusers, *Theodorus*, *Narcissus*, *Acacius*, * *Stephen* of *Antioch*, *Menophantus* of *Ephesus*, *Ursatius*, and *Valens*, and *George* of *Laodicea*, [tho' he had not the Courage to T. L. 2. c. 8. come to *Sardica*, especially remembering that *Alexander* of *Alexandria* had

* V. Vales. Not. in Theod. L. 2. c. 8. ad verba οἱ
 ἡρετοφωρε.

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heretofore stripp'd him of the Authority of a Presbyter;] and they not only degrade but ex-communicate them, [both as
T. L. 2. c. 8. Criminals and Hereticks, upon these Articles, that they asserted a separate Subsistence of the Son from the Father; and that they communicated with those who had been depriv'd for espousing the *Arian* Heresy and Interest, and were so kind to them as to promote them to * higher Offices in the Church than they had held before; and by Circular Letters they notify to the Bishops of the Catholick Church, ' That the Enemies of the Truth and the Accusers of the Brethren had despis'd their repeated Citations, when call'd upon to make good what they had pretended against *Athanasius*, and his Fellow-Sufferers, being not only unable to prove their Allegations, which they were challeng'd and provok'd to do by the Persons accus'd; but also to confront that Cloud of Witnesses, who were ready to convict them of sundry Villanies, and, among others, of most impious and inhuman Outrages against the Orthodox, and among them against *Theodulus* a Bishop, whom they were determin'd to have sacrific'd; nay even of burning Churches, and stripping the Holy Virgins, and all this because they refus'd to communicate with known *Arians*; they further

* See Valesius upon the place.

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inform them that they had examin'd the Indictments of these Men against their Collegues, *Athanasius*, &c. to the bottom; that *Arsenius* was still living; that themselves, and *Julius*, their Fellow-Bishop, had undoubted and abundant Evidence that the Story of *Macarius's* breaking the Chalice was a Lye; that it appear'd in those Synodical Acts they so much boasted of, that several of their Witnesses were either Pagans or Catechumens; that of the latter one had own'd he was not upon the Place at that time with *Macarius*; and another, that *Ischyra*s, who pretended to have been there, when the Fact was committed, lay then sick in Bed; and that *Ischyra*s himself had confess'd it; whence they might judge what Credit his Story deserv'd of *Athanasius's* burning the Bible; that tho his Patrons had rewarded this Wretch with the Title of a Bishop, yet there were two Presbyters, at first in Communion with *Meletius*, but afterwards with *Alexander*, who had attested that *Ischyra*s had never been a Presbyter, and that *Meletius* had not so much as one Church, or Ecclesiastical * Person in *Marcotis*; further, that they had found *Marcellus's* Book to be very Orthodox; that the Ringleaders of the Adversaries had hinder'd some People who came along with them

* And therefore *Ischyra*s could not have been ordain'd by him or any of his Fraternity.

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' out of the East from attending the Council,
 ' and oblig'd them to retire as soon as ever
 ' they should come within the City ; whereas
 ' there were many Orthodox Men amongst
 ' them, who were only detain'd from joyning
 ' themselves to the Council, either by Promi-
 ' ses, or Menaces, or absolute Restraint ; and
 ' that * *Macarius* of *Palestine* and *Asterius* of
 ' *Arabia*, who had got away from them, had
 ' inform'd the Council of these and the like
 ' Practices ; After this , they conjure their
 ' Collegues every where not to communicate
 ' with these Children of *Belial* , nor to give
 ' them Communicatory Letters or receive any
 ' from them ; but to concur with the Coun-
 ' cil in their Determinations, and to maintain
 ' the Faith they asserted :] which in the next
 Place , they confirm and illu-
 T. L. 2. c. 8. strate, [adding † by way of Ex-
 plication to the *Nicene* Creed ;
 ' That they believe the Substance of the Father
 ' and the Son to be one ; and that the Father
 ' never was, nor ever can be, without the Son,
 ' nor the Son without the Father, according to
 ' the Words of Christ himself in the Gospel of
 ' St. *John*, c. 10. v. 30. and c. 14. v. 10, 11 ; that at

* It should be *Arius*, V. *Vales*.

† V. *Vales*. Not. ad verb. ὁμοουσίαν πατρὶς ἐστίν.
 And *Baronius* An. 347. n. 43. and *Dr. Cave's* *Lives* of
 the Prim. F. V. 2. p. 115.

' the same time they were so far from denying
 ' his Generation from the Father, that they as-
 ' serted he was begotten of him before any
 ' Creature existed, Visible or Invisible, and
 ' that he gave the Universe it's Being, as it is
 ' said, *Wisdom which is the Worker of all things*
 ' *taught me, Wisd.c.7.v.22.* and in the Gospel of
 ' St. John c.1.v.3; that he is from Everlasting
 ' the Word, Wisdom, and Power of the Fa-
 ' ther; really and truly God; and not figu-
 ' ratively and improperly, but Substantially
 ' the Son of the Father; the Only begotten
 ' Son, because he is from Eternity in the Fa-
 ' ther; and the First-born, with regard both
 ' to his Incarnation and Resurrection; that the
 ' Divinity of the Father and the Son is one;
 ' that nevertheless the Father is greater than
 ' the Son, not in respect of Substance or Na-
 ' ture, but of Relation; that the Son has
 ' reign'd with the Father from all Eternity, and
 ' shall reign with him for ever and ever; that
 ' they believe in the Holy Ghost; and that he
 ' was sent from Heaven, according to Christ's
 ' Promise; denying that he either did or could
 ' suffer upon the Cross, and affirming that it
 ' was the human Nature of Christ, which un-
 ' derwent that Passion; that Christ rose the
 ' third Day, not God in Man, but Man in God;
 ' that he presented Humane Nature as an Ob-
 ' lation to his Father, after he had rescu'd
 ' and purify'd it from Sin and Corruption;
 ' and that in the appointed time he shall come
 ' to judge the Quick and the Dead;] and they
 ' declare

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' declare the abhorrence of the *Anomean* Blas-
 ' phemies, [excommunicating
T. L. 2. c. 8. ' those who assert that Christ
 ' is God, but not really and
 ' truly God, that he is the Son of the Father,
 ' but not really and truly so ; and that he was
 ' not begotten before he was created ; and
 ' condemning what *Valens* and *Ursacius* main-
 ' tain'd, that the Divinity of Christ and the
 ' Holy Spirit were Crucify'd, Slain, and rose
 ' from the Dead ; and also those execrable but
 ' reigning Tenets, that the three Persons in the
 ' Blessed Trinity are three distinct and sepa-
 ' rate Substances, and that those Words, *I*
 ' *and my Father are one*, imply no more than an
 ' Unity of Judgment and Will, as if it were
 ' possible that the Father and the Son should
 ' thwart and quarrel with one another ; which
 ' the Hereticks were not asham'd to suppose,
 ' or as if the Analogy held, which they also
 ' pretended, between those two Expressions,
 ' *I and my Father are one*, and *Let them*, that
 ' is, the Apostles, *be one in us* ; whereas the
 ' latter Union can signifie no more than an
 ' entire Consent in Faith, Piety, and Commu-
 ' nion, and a common Interest in the Benevo-
 ' lence and Grace of the Father and the Son to-
 ' wards them ; unless any one will dare to say
 ' that the Apostles were not inspir'd by the
 ' Holy Ghost, but that they were the Holy
 ' Ghost, or the Eternal Word, and the Wis-
 ' dom, Power, and Only-begotten Son of God,
 This was the Substance of their Encyclical
 Epistle;]

Epistle;] after the Dismission of which they return'd home, as did the Members of the Synod at *Philippopolis*, when they had made an end of their Business.

And thus these Dissentions were grown up to such a height as † to put a Stop to all Communion between the Western and Eastern Churches, and to limit it on either side by the *Sucian* Mountains; [for 'till now, tho' they differ'd in Opinion, *S. L. 3. c. 13.* yet they took no notice of the disagreement, and communicated with one another; tho' after the Council of *Antioch*, it must be confess'd, too many of the Easterns begun to swerve from the proper sense of the *Nicene* Faith, while they persisted in a zealous and obstinate opposition to the Word *Consubstantial*; and indeed not a few accommodated and shap'd their Principles to their secular Interests, and their private Humours and Inclinations. And yet, I am perswaded, the Generality of them were Orthodox in their meaning, and believ'd the Son to be begotten of the Substance of the Father.]

† i. e. To that publick, constant, and general Communion, which before had been between them; for, I think, it is not to be doubted but that there still continued a Correspondence by Communicatory Letters, as between the Catholick, so between the Dissenting Bishops; Western and Eastern. And this Restriction, I humbly conceive, belongs more properly than the learned Annotator's to this Passage. See his Note upon the place.

And

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And now the Emperour *Constans* sends an account of all that had pass'd in the Council of *Sardica* to his Brother *Constantius*, and advises him to restore *Athanasius* and *Paul*; which *Constantius* neglecting to do, his Brother, * by a second Letter, assures him that unless he promises to restore them and to make Examples of their Persecutours, he will come with strength enough to do both himself. Upon these Menaces, and the Advice of a great many Eastern Bishops, who apprehended nothing but the Restitution of *Athanasius* could prevent a Civil War, *Constantius* thought fit to recall him. And at the same time *Constans* sends *Paul* to *Constantinople*, very handsomely attended, and arm'd with Letters both Synodical and Imperial.

[Beside the Motives now
T.L.Z.c.9,10. mention'd, there was an Accident at this time, which did not only help to induce *Constantius* to take new Measures, but convinc'd him, at least for the present, that he had been impos'd upon and abus'd in those he had before so warmly pursued. The Letters which the Western Emperour sent to his Brother, then at *Antiach*, were brought by the hands of Two of the *Sardican* Bishops, *Euphratas* and *Vincentius*; whose Errand being extremely unacceptable and vexatious to *Stephen*, the heterodox, excommuni-

cated Bishop of the Place, he resolves to ruin them, and immediately sets at work one of the many Agents who serv'd under him, as the Ministers of his Malice and the Executioners of his Fury against the Catholicks. The Fellow he made use of was one *Onager*, a profligate desperate Young Man, who repair'd to a common Strumpet, and having told her there were two Strangers in the Town who desir'd her Company for a night, he conducted her in the dark, and, with her, several of his Accomplices, to the House where the two Bishops lodg'd; and the Doors being left open by the Perfidy of a Corrupted Servant, he order'd her to enter the Chamber where *Euphratas* lay; who hearing some body tread, ask'd, *Who was there?* And being answer'd by a Woman, apprehended it to be an Evil Spirit assuming a counterfeit Voice, and with all Devotion address'd himself to Christ for Protection and Succour; When *Onager* and his Companions rushing into the Room, and bawling out, *That now the Inquisitors themselves were notorious Criminals*, *Vincentius* and his Servants came in upon them; but could seize only Seven of them, and the Woman. The rest, with their Leader, slipped away. Next Morning *Salias* (whom the Emperour *Constans* had sent along with the two Bishops, and who was one of his Generals) came accompany'd by the Injur'd Parties to Court, where they made their Complaint to their Emperour, and earnestly press'd for immediate Satisfaction, urging that the Matter of Fact

was

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was so evident and notorious as to need no judicial Scrutiny, and *Salias* cry'd aloud, repeating it often, that the Crime was of such a nature, as to fall under the Cognizance of the Secular Power, without staying for the Judgment of the Ecclesiastical, and propos'd that the Clergy who belong'd to the Retinue of the two Bishops should be first Examin'd, even by the Torture, upon Condition those of *Stephen* might be afterwards brought to Confession in the same manner. But *Stephen* exclaiming against any such Process as the greatest Indignity that could be offer'd to the Persons of Clergymen, the Emperour thought fit to have the Examination private; and first the Woman confess'd all she knew of the Plot, and after her, one of the Seven that had been taken gave a full, unextorted Account of it, and impeach'd *Onager*; and *Onager* declar'd he was put upon it by *Stephen*: For which it was left to the Bishops then present to depose him, and when they had done so, his Church was taken from him.

But notwithstanding all this fair Weather, *Athanasius* had a Jealousy of *Constantius's* Intentions, and deferr'd returning, till the Emperour, by Letter upon Letter, had acquainted him; ' He was very sensible how ill he had ' been us'd, and was heartily sorry for it; that ' to remove those Fears and Apprehensions, ' which as he suppos'd detain'd him so long abroad, he sent him his most importunate Desires, subscrib'd with his own hand, that he
would

‘ would make all the haste home he possibly
 ‘ could ; that he had solicited his Brother not
 ‘ to obstruct his Returning ; that he had Liber-
 ‘ ty to make use of the Publick Caravans ; and
 ‘ that one of his own Presbyters had been
 ‘ sent, and afterwards a Deacon, to encourage
 ‘ and forward his Coming.

Athanasius having receiv’d these Letters at
Aquileia, * carry’d them to *Rome*, and shew’d
 them to *Julius*, who rejoyc’d, with his Church,
 at the prospect of *Constantius*’s quitting the *A-*
rian Interest, and sent an Epistle, by *Athanasius*
 to the Church of *Alexandria* ; ‘ congratulating
 ‘ the good Success of their Prayers to God for
 ‘ the Restitution of their Bishop, and their
 ‘ Heroical Adherence to the Orthodox Faith ;
 ‘ and observing how happy their Bishop was
 ‘ in having a Flock so dutiful and so devoted
 ‘ to him, and how happy they were in a Bishop
 ‘ that had so eminently approv’d and signaliz’d
 ‘ himself, not only as to his Probity of Man-
 ‘ ners, and Sanctity of Life, but in such a vi-
 ‘ gorous and Resolute Vindication of the *Ni-*
 ‘ *cene* Faith, and such an Apostolical Contempt
 ‘ of all the Dangers and Difficulties that
 ‘ presented themselves, as at length to tri-

* Not that he was oblig’d to do so, but (in the words of
 Dr. Cave) he took his journey by *Rome*, that he might take
 his leave of *Pope Julius* and his Friends there, and thank
 them for the Civilities wherewith he had been treated in that
 place. Lives of Pr. F. V. 2. p. 122.

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'umph over the *Arian* Heresy, and to return
 ' to them with all his Vertues refin'd and im-
 ' prov'd, like Gold from the Furnace, and with
 ' all those Advantages of Character, which the
 ' Unanimous Determination of so numerous a *
 ' Council, in his Favour and Defence, could
 ' give him; that it is a Pleasure to him to form
 ' in his Imagination all that Scene that was ap-
 ' proaching, of Rejoycing and Jubilee, when
 ' their Bishop, attended by the Companions
 ' and Partners of his Sufferings, should arrive
 ' among them, and with his Presence scatter
 ' all Animosities and Dissentions; and that
 ' himself cannot but be more sensibly affected
 ' with this Idea, having by the Providence of
 ' God been so happy as to enjoy a Personal Ac-
 ' quaintance with the great *Athanasius*; and
 ' then he concludes with a Prayer, that the
 ' Divine Goodness would graciously continue
 ' to them and their Posterity the Blessing now
 ' vouchsaf'd them, and add to it all other Re-
 ' wards of that Faith in Christ, and that Fide-
 ' lity to their Bishop, in which, to their im-
 ' mortal Glory, they had so nobly perseve-
 ' red.

Upon the whole, the Emperour's repeated
 Invitations and Summons, and these Encourage-
 ments from his Friend and Colleague the Bishop
 of *Rome*, prov'd so satisfactory to *Athanasius*,
 that he ventur'd to return into the East;

* *That of Sardica.*

where

where *Constantius* receiv'd him very kindly, only at the suggestion of the *Arians*, he desir'd him to allow those *Alexandrians* that refus'd to communicate with him, the Use of one Church in that City. To which *Athanasius* immediately reply'd, *Your Majesty may command and do whatever you please, and I ought to be obedient; but at the same time permit me to make a Proposal on my part to your Majesty.* Upon which the Emperour assuring him he would deny him nothing, *Athanasius* requested that those who refus'd to communicate with the *Arians* might have a Church to themselves in every City, or rather as *Theodorit* says (*L. 2. c. 12.*) only at *Antioch*. This stopp'd the Mouths of the Emperour's *Arian* Councillours,

[who knew very well their *S. L. 3. c. 20.* obtaining a Church at *Alexandria* would not, as long as *Athanasius* liv'd turn half so much to the Advantage of their Cause as their allowing one to the Orthodox at *Antioch* would do it a Prejudice; where the *Eustathians* were a Body, numerous and formidable enough, and not afraid in their Processions to close their *Psalms* and *Hymns* with a *Doxology*, wherein they gave Glory, in equal Terms, some to the Father and the Son, others to the Father in or by the Son, intimating by the Preposition the Subordination of the Son to the Father: Infomuch that *Leontius*, the *Arian* Bishop there, durst not forbid them this Liberty for fear of an Uproar, and us'd to say, clapping his hand upon his gray hairs, *Whenever*

L

this

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this Snow melts, there will be abundance of Dirt; by which he meant that his Successours would never have so much Patience with the People as he had, and consequently would exasperate them into Madness and Tumult.] This *Leon-rius* succeeded *Stephen*, who was Successour to *Flaccillus*. *Constantius* advanc'd him to the *Antiochian* Chair, after he had been degraded from the Dignity of a Presbyter for castrating himself. [*Athanasius* would not S. L. 3. c. 20. communicate with him, but joyn'd himself to the *Eustathians* in their private Congregations.]

And now the Emperour dissolves *Athanasius* [very kindly and respectfully,] and restores also to their respective Bishopricks *Paul*, and *Marcellus*; and with them *Asclepas* of *Gaza*, and *Lucius* of *Adrianople*. At *Ancyra* there happen'd a Tumult upon the removing of the Intruder *Basil* and reinstating *Marcellus*; but the Chair of *Constantinople* was peaceably quit- ted to *Paul*, and *Macedonius*, for some time, quietly held his Congregation in a private Church or Chappel.

Nor did the Emperour only restore *Athanasius*, but issued out Letters directed * to the Bishops and Clergy of the Catholick Church, acquainting them, ' That the good Providence

* According to *Sozomen* (L. 3. c. 21.) he seems to have wrote to no other Bishops and Clergy but those of Egypt.

‘ of God had now brought back *Athanasius*
 ‘ from Exile; and restor’d him to the Possession
 ‘ of that Jurisdiction, and the Exercise of that
 ‘ Authority, which he held only from God;
 ‘ that he requir’d that whatever Calumnies
 ‘ had been spread about *Athanasius*, or De-
 ‘ crees had pass’d against those that adher’d to
 ‘ him, should be forgotten and conceal’d; and
 ‘ that it was his Pleasure not only to indulge,
 ‘ but encourage the *Athanasian* Communion:
 Which he likewise signify’d to the Prefects of
 the Provinces of *Augustamnica*, &c. and sent a-
 nother Letter to the Church of *Alexandria*,
 telling them, ‘ That being sensible * how long
 ‘ they had no Bishop among them, he sends to
 ‘ them again their Bishop *Athanasius*, and re-
 ‘ quires all Christians in *Alexandria* obedi-
 ‘ ently and chearfully to receive him, and com-
 ‘ municate with him; and lets them further
 ‘ understand, that he had sent Orders to the
 ‘ Officers and Magistrates to prosecute and
 ‘ punish all Persons that shall behave them-
 ‘ selves undutifully and disorderly upon this
 ‘ occasion.

* That is to say how long they had been depriv’d of their
 rightful Bishop; For tho’ Gregory was now dead, and the
 Eusebians had not yet ordain’d a Successour in his room, and
 so some People may be apt to extend the Emperour’s meaning
 in the word *ἀντιπρεσβυτερος* to an Anti-Bishop or Intruder;
 yet this Expression of his ought to be explain’d by another in
 the Synodical Epistle of the Sardican Fathers to the Church
 of *Alexandria*, (especially considering the occasion of his Let-

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ter was the Judgment of that Council) where they inform them, that they had unanimously depos'd Gregory, εἰ καὶ τὰ μέγιστα ἐκείνοτε ἐν ᾧ ἐπίσκοπος ὅλως γενόμενος ἐνομιᾷ, if they might be said to depose a Man from his Bishoprick, who was never, nor in any sense, look'd upon to be a Bishop. For the Primitive Church never acknowledg'd any Intruder or Usurper to be so, tho' he were ever so Orthodox, as has been largely and fully prov'd, even in the very Instances before us of the Eusebian Intruders, in a learned Collection entituled *Ἐκλογαὶ* or Excerpts from Ecclesiastical History, &c. London Printed an. 1704. from § 32. to § 40. But because this is a Point of the highest importance; I shall give the Reader, out of many, an Authority or two of a more ancient date, relating to it. Tertullian de Præscrip. Hæretic. c. 32. distinguishes plainly between a true and regular Succession, and Purity of Faith or Doctrine; and evidently discovers that he understood the former to be in it self necessary to the Being of a Church; and even so necessary, that elsewhere, adv. Marc. L. 4. c. 5. he insists that we cannot be determin'd without it, Which are the Authentick Books of Holy Scripture; alledging this excellent reason for it, quia veritas falsum præcedat necesse est; & ab eis procedat, à quibus tradita est; because as it is certain, that Truth must have been older than Falsity and Errour, so it cannot descend to us but in a direct Tradition from those who first deliver'd it; It being a Depositum committ'd to the Church, and therefore not to be pretended to or look'd for in a wrong Succession, because that is indeed no Succession, and no Succession cannot convey any Tradition. The same Father, in the same Treatise c. 41. among other Enormities incident to Hereticks, upbraids them with this, Alius hodie Episcopus, cras alius, that they were for changing their Bishops often, to day they would have one, to morrow another. St. Cyprian writing to Antonianus (Ep. 55th Ed. Oxon.) distributes his matter according to this Distinction, into two heads; for first he goes upon the Schism of Novatian, a Second or Usurping Bishop, that arrogated to himself the Bishoprick of Rome, in opposition to Cornelius, who had been regularly ordain'd into it; and, in the second place, upon his Heresy.

Heresy. Accordingly in reply to Antonianus's Inquiry, What Heresy Novatian taught? his first words (Sect. 13.) are *Scias nos primo in loco nec curiosus esse debere, quid ille doceat, cum foris doceat. Quisquis ille est, & qualiscunq; est, Christianus non est, qui in Christi Ecclesia non est, &c.* That is not the first thing that we ought to be curious in examining into, what he teaches, since he teaches out of the Church. Whoever, or whatever he is, he is no Christian, who is not in the Church of Christ; and he will not allow him to be a Bishop, as having been ordain'd into a full See, but says (Ibid.) he is an Adulterer, Adulter atq; extraneus Episcopus and a Stranger, as our Blessed Saviour calls that Thief and Robber, who comes not by the door into the Sheepfold, but climbs up some other way, St. John c. 10. And whereas, says he, Christ has establish'd one Universal Church branch'd out into many particular ones, and one Episcopat diffus'd thro a numerous Body of Bishops governing their Flocks in harmony and concert; *Novatian* in contradiction to the Divine Appointment, and in violation of Catholick Unity, is for setting up *humanam Ecclesiam*, a Church of his own making. Accordingly he has sent abroad his new Apostles, and altho' all the Metropolitans and Episcopal Chairs have been long since fill'd with Bishops venerable for their Age, sound in the Faith, approv'd in Tryals, and prescrib'd by the Persecutours, is not afraid to ordain *alios Pseudoepiscopos*, his own spurious Bishops over their heads.—And therefore, if he had been rightly ordain'd, he had forfeited his Episcopal Character by deserting his Fellow-Bishops and breaking off from the Unity of the Church.

These Letters being * put into *Athanasius's* hands, he takes his way homeward thro *Syria* and *Palestine*, and at *Jerusalem* having acquainted *Maximus*, the Bishop there, with all that had pass'd in the *Sardican Council*, and how

¶ So I render τῆς τιμῆς ἐπιστολῆς ὀχρῶδης.

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far *Constantius* had conform'd himself to their Decrees, he makes a Motion to him to call a Provincial Synod, which accordingly he did, and both he and the Council resolv'd upon acknowledging *Athanasius's* Right, and commu-

nunicating with him, [and they
S. L. 3. c. 21, acquaint the *Alexandrians* with
22. it by a Synodical Epistle.] This

sudden Change of Judgment
in *Maximus*, after having subscrib'd *Athanasius's* Deposition gave occasion to his late Brethren to play their Satyr upon

S. L. 3. c. 21. him, [tho he was not singular
in it; for a great many Bishops,

who had been *Athanasius's* Enemies, were now become his Friends, and readily communicated with him.] Among others *Ursacius* and *Valens* (Men that understood themselves better than to be true to a sinking Cause!) thought it high time to subscribe the Consubstantial Faith, and declare themselves ready to communicate with *Athanasius*, [which

S. L. 3. c. 24. they did, not only by an humble and fawning Letter to *Athanasius* himself,] but in a penitential Recantation, which they presented to *Julius*, [and wherein they assur'd him that

S. L. 3. c. 23. whatever they had charg'd *Athanasius* with was a Forgery and a Lie, and that now they seriously and solemnly anathematize the *Arian* Heresy.] In the mean time *Athanasius* where ever he pass'd, made it his business earnestly to exhort the
People

People to communicate only with the Professors of the Consubstantial Faith, and ordain'd in several Churches; Which was afterwards objected against him as an Encroachment upon other Men's Rights and Jurisdictions; [and when he arriv'd S. L. 3. c. 21. in *Egypt*, he depos'd and ejected such of the Clergy as he found *Arians*, and fill'd the Vacancies with Men, whose Orthodoxy and Integrity he could confide in.]

Scarce did now the Wounds of the Church begin to close, when the State found it self strangely embarrassed and batter'd by Attacks from without and Convulsions within. *Constantinus* had receiv'd a Blow from the *Persians*; and *Magnentius*, having murder'd his Master *Constantians*, assumes the Title of Emperour, seizes on *Italy*, *Africk* and *Gaul*, and ravages all the other Provinces of the Western Empire: Whilst *Vetranio* usurps the Purple in *Illyricum*, and *Nepotianus*, Nephew to *Constantine*, does the same at *Rome*, but is cut off by the *Magnentians*. All these Hurricanes of War and Rebellion happen'd within the space of one year, under the Consulat of *Sergius* and *Nigrinianus*, and employ'd the Emperour's utmost Application and Power, to suppress them.

The Enemies of *Athanasius*, encourag'd by so favourable an opportunity, were provided with a new Indictment against him even before he could reach home, and inform'd the Emperour that he had put all *Egypt* and *Libya* into Confusion, and ordain'd in the Churches of

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other Bishops. Upon these complaints the Emperour fell into a Rage, and revert his late Condescensions; and so *Paul* of *Constantinople* is banish'd, and, [as 'tis generally
S. I. 4. c. 2. reported,]* strangl'd upon the Road, at *Cucusus* in *Cappadocia*; *Marcellus* is driven from *Ancyra*, and *Basil* again takes Possession; *Lucius* of *Adrianople* is laid in Chains, and dyes in Prison; *Athanasius* was no sooner arriv'd at *Alexandria*, and had call'd a Council of *Egyptian* Bishops, who approv'd the Decrees of the Council of *Sardica*, and the Synod of *Jerusalem*, but the Emperour issued out Orders to kill him, and not only him, but *Theodulus* and *Olympius*, two *Thracian* Bishops, wherever they should be found. But *Athanasius* made his escape, and the *Arians* very plentifully bestow'd all the little Invetives upon him, for Flying, which Malice and Disappointment could suggest; among others *Leontius* of *Antioch* was particularly censorious. To what has been before said of this *Leontius* we shall here annex what *Theodorit* has left upon Record of him. This † Historian having observ'd that he broke thro the *Nicene* Canons to come at the Episcopat, being guilty of the Fact above-mention'd, informs us from *Atha-*

* *Theodorit*, (L. 2. c. 5.) confirms the truth of the Fact from *Athanasius*, and says the Prefect *Philip* was the Executioner.

† L. 2. c. 24.

nasius, that the reason why he committed that violence upon himself was to continue an acquaintance and converse with a young Woman, which had effected his Reputation, and which his Superiours had forbidden ; but this Expedient was so far from doing him any Service, that he was degraded for it from the Office of Presbyter. He was an egregious Trimmer and loward, as appears from hence, that some People wording the Doxology with the Conjunction *And*, and others with the Preposition *By* before the second Person and *In* before the third, to oblige Both, and avoid that Indignation which the Emperour had express'd against the Doctrin of Dissimilitude, he utter'd all, except the last Words *For ever and ever*, with so low a Voice that no body could hear distinctly what he said. But then he explain'd himself, to his Infamy, by discountenancing those who were sound in Faith, and admitting none of them into Orders ; whilst he did not only ordain, but encourag'd to the utmost degree of License, *Arians* and *Atheists*, and among the rest *Aetius* himself, 'till *Flavianus* and *Diodorus*, two Asceticks, and Champions of the Faith, by threatening to go over to the Communion of the Western Church, and discover all his foul dealing, so frightened him that he suspended *Aetius*, but yet abated nothing of his personal favour and affection to him. *Flavianus* and *Diodorus*, at this time introduc'd the way of singing the Psalms alternately, which is since become Universal, and, while

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while they were yet Laicks, had their Choruses and Consorts of the more devout sort of People, with whom they sung their night-Anthems and Hymns to God in the Chappels of the Martyrs. *Leontius* was nettled at it, but, not daring to forbid or hinder it, he pretended to be very well pleas'd with it, and order'd them to make use of the Church for these Offices; which accordingly they did, to the secret Mortification, as they very well knew, of that obliging Gentleman. His Clergy, at the same time, carry'd on the cause as cautiously and privately as himself; and hence it was, that, by God's good Providence, the Laity were not generally corrupted. But elsewhere the Apostates reign'd triumphantly, and their Affairs were forwarded with a high hand.]

Thus in *Constantinople* and all the other-Cities of the East, at the instigation of the U-surper *Macedonius*, [(when he
S. L. 2. c. 4. had made his Interest sure and strong enough, by building Religious Houses, and insinuating himself into the favour of the neighbouring Bishops)] the Professours of the Consubstantial Faith are persecuted with severe Edicts and military Execution; and no Methods omitted of Cruelty and Violence to force them to communicate with the *Arians*; as Proscriptions, Beating, Scourging, Marking with red-hot Irons, Banishment, Tortures and Death it self;
S. L. 4. c. 2, 3. [which were such ways of Converting, as even the Emperour
was

was asham'd of, and therefore charg'd them all upon *Macedonius's* Account.

Among those who dy'd were the two Bosom-friends of *Paul*, *Martyrius* and *Marcianus*, the first a Sub-deacon, the second a Chanter and Reader. They were accus'd by *Macedonius* to the Prefect, as Incendiaries; and he alledg'd that they had been Parties in the Murder of *Hermogenes*, and the Tumult that had happen'd upon his Enthronization. Their Sepulcher, and the Church that was built over it in honour of their Memory and Martyrdom, by the two Bishops, *John* and *Sisinnius*, are fam'd for clearing the place where they stand, and which formerly had been made use of for the Execution of Malefactours, from the Spectres and Evil Spirits that infested it, and for many other Miracles, particularly curing of Demoniacks; all which there are those living who can attest upon their certain Knowledge.]

* *George* was, at the same time, advancing the Cause (as *Athanasius* informs us) with no less Violence and Fury at *Alexandria*, and continu'd so to exert himself, for several Years; [tho' not without Oppositions and Interruptions, at first from *S. L. 4. c. 10.* the *Athanasians*, so long as they were able to keep possession of any of the Churches; and afterwards from the *Alexandrians* in general, who abhorr'd him to such a de-

* V. Vales. not. in Sozom. L. 4. c. 4.

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gree as to make a violent attempt upon his life ; and lastly from the Monks, when he had made them his Enemies too by several insupportable Provocations.] In the mean time, upon his account, and by his procurement, the Virgins were put in Prison, the Bishops laid in Chains, Widdows and Orphans robb'd of their Subsistence, the Houses of the Orthodox were broke open, and they * thrown out of the Windows or from the tops of them, the Doors of others had a Seal set upon them, and 'was dangerous for one Christian to harbour another ; especially a Clergyman. *Seba-*

T. L. 2. c. 14. stianus, [a Menichee,] and his Souldiers came upon the *Athanasians* at their Devotions, and us'd them very barbarously. They kindled a Pile, and drag'd the Virgins to it to scare them into a Renunciation of the *Nicene* Faith ; in which when they fail'd, they beat and bruis'd their Faces, and forty of the Men were so inhumanly lash'd with Palm-Branches, that some of them lay a great while under the Surgeons hands, and some dy'd. The rest, and with them a certain Virgin, were sent into exile. Nor would they for some time suffer the Relations of those that dy'd to bury them. Fifteen Bishops and Two Presbyters were banish'd out of *Egypt* and *Libya*,

* So I interpret the Word *καταπέμψατο* which *Valesius* has render'd *ad tumulum deportati* ; I think very improperly and groundlessly.

and dealt with so severely upon the Road that several of them lost their Lives; besides above Thirty other Bishops that were murder'd outright. Such was now the miserable Condition of the Eastern Churches; while *Greece* and *Illyricum*, and the whole Western Empire, adhering unanimously and firmly to the *Nicene Creed*, retain'd hitherto the Blessings of Concord and Peace; [and *S. L. 4. c. 8.* might have done so afterwards, had not *Constantius*, when he found himself free from the Awe of his Brother, and the Rebellion of *Magnentius*, set himself with all the resolution imaginable, to oblige the Western Church to quit the Doctrin of Consubstantiality, and concur with the Easterns in that of bare Similitude.]

By this time *Vetranio*, being deserted by his Forces, who proclaim'd *Constantius* sole Emperour upon his coming to *Sirmium*, was in his Majesty's hands; who, upon his humble Submission, having taken from him his Robe and Diadem, very mildly admonish'd him to spend the remainder of his Life in a dutiful and peaceable Privacy, and assign'd him a large Revenue, for his Maintenance, out of the Publick Duties. And *Gallus*, the Emperour's Nephew, having first receiv'd the Title of *Cæsar* from him, is sent to guard and cover the Eastern Provinces; where, at his entring *Antioch*, he was surpriz'd with the Representation of an Erected Cross which appear'd very visibly in the Heavens; *Sozomen* tells us it was seen at *Jerusalem*, and
that

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that it was of such a prodigious Extent and Brightness, that it struck into all People an unusual Consternation; put them upon special Exercises of Devotion; gave occasion to *Cyril*, the Bishop of *Jerusalem*, to write a particular Account of it to the Emperour; and was look'd upon as the Completion of a Prophecy in the Holy Scriptures; and that it made such an Impression upon a great many Jews and Gentiles as to bring them over to the Christian Faith. The rest of the Emperour's Generals were march'd against *Magentius*; whilst himself took up his quarters at *Sirmium*. Whither he summon'd a Synod upon occasion of the Disturbance which *Phorinus* made at this time by asserting his Doctrine more explicitly and insolently than he had hitherto done. * Accordingly there came thither, among the Eastern Bishops, *Mark* of *Arethuse*, *George*, the new *Arian* Bishop of *Alexandria*, *Basil* the Usurper of *Ancyra*, *Pancratius* of *Pelusium*, and *Hypatianus* of *Heraclea*; among the Westerns, *Valens* of *Mursa*, and; by meer compulsion, *Hosius* the good old Bishop of *Corduba*; [whose S. L. 4. c. 6. assent they knew would give great Authority and Credit to their Decisions; and therefore, when he afterwards refus'd to subscribe their new fangled

* See *Valesius* upon this and the next Chapter of *Socrates* and Bishop *Parker's Religion and Loyalty*, Part 1st Page 476, &c.

Propositions,

Propositions, they tortured him by the most barbarous Cruelties || into a Compliance.] This Assembly was no sooner met but with very little difficulty they came to a Resolution of depriving *Photinus*; and so far they did what the Church has always approv'd. But, it seems, they had a great deal of other Business behind, and that was to draw up some more new Creeds; [which neither *S. L. 4. c. 6.* in expression nor meaning agreed with the Old ones; no, nor with one another.] † And first of all *Mark of Arethuse* gives in ' a Confession of Faith, attended with ' a long train of *Anathemas* against the Do- ' ctrin of the Son's Non-Eternity, and of his ' not being truly and properly the Son of ' God; or that, as Man, he was not of the Sub- ' stance of the Blessed Virgin; or that the Se- ' cond Person in the Holy Trinity was chang'd ' into Flesh; or that it was God the Father, or ' a Part of him, that appear'd to *Abraham*, and ' wrestled with *Jacob*; or that the Father and ' the Son are not two Persons; or that they ' are two Gods; or that the Three Persons in ' the Blessed Trinity are but one Person; or ' that they are three Gods; or that the Holy ' Ghost is either the Father or the Son or a Part

|| See the Mistakes of the Historians about this matter discover'd and Corrected; and Hosius vindicated, in Religion and Loyalty, Part 1st. Page 487.

† See Dr. Cave's Lives of the Pr. F. V. 2. p. 129.

' either

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either of the Father or the Son; or that the
 Father involuntarily begat the Son; *Sozomen's*
 account of this Creed is, [that
S. L. 4. c. 6. they anathematiz'd those who
 held that the Son is unbegot-
 ten, and without origination; or that he re-
 sults from the Substance of the Father, under
 the notion of Expansion or Diffusion; or that
 he is united or equal with the Father, and not
 subordinate to him; but not a word of his
 Consubstantiality, or so much as his Simili-
 tude.]

In another Creed (for they advanc'd two
 more; which were *Latin* ones, and * the last of
 them was afterwards produc'd by *Ursacius* and
Valens at *Ariminum*) They forbid the Use of
 the Word *Substance* *Consubstantial* and *Like in*
Substance, because they are Unscriptural, and
 because the Generation of the Son is above
 human Comprehension or Knowledge; ad-
 ding that the Father is greater than the Son
 in Honour, Dignity and Godhead; and that
 the Son is subjected unto the Father together
 with all those Creatures which the Father has
 put in subjection under the Son; that the Fa-
 ther is from Everlasting; that the Son is the
 Begotten of the Father, God of God, Light
 of Light; that he took Flesh of the Substance

* This last was also Mark's Handy-work; *Valesius* sup-
 poses it was writ in Greek. See his Second Note upon
Sacr. L. 2. c. 30.

‘ of the Virgin *Mary*; and that the Doctrin of
 ‘ the Trinity is the very Root and Foundation
 ‘ of the Christian Faith, and ought to be most
 ‘ religiously receiv’d and eternally maintain’d,
 ‘ according to the Enumeration in that Text,
 ‘ Go and baptize all Nations in the Name of
 ‘ the Father and of the Son and of the Holy
 ‘ Ghost. [This new Scheme of
 Faith was agreed upon in the S. L. 4. c. 6.
 Emperour’s Presence.]

And they were instant with *Photinus* to subscribe it, promising, if he would do so, and renounce his own Opinion, to restore him to his Bishoprick, but instead of accepting this Proposal, he challenges them to a Disputation; which being admitted, and *Basil* of *Ancyra* engaging him on the part of the Council, he is after a great many Words and Arguments on both sides, in the Presence of the Bishops and of several of the Lay-Nobility whom the Emperour had sent thither, confuted, and again condemn’d, and then banish’d. In his Exile he employ’d his time in Writing, and compos’d, among others, his Book against all Heresies, where, and every where else, he allows no Creed but his own to be Orthodox.

Some time after, the *Sirmian* Bishops perceiving their new Creed contained several Inconsistencies and Contradictions begun themselves to like it as little as *Photinus* had done, and labour’d to have all the Copies of it call’d in, the Emperour by an Edict vehemently threatening Those that should conceal them;

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but they were too generally dispers'd to be all retriev'd.

By this time *Magnentius*, having very barbarously murder'd not a few of the Senators and Citizens of *Rome*, had been oblig'd to retire into *Gaul*, and there, after several Actions with various Success, at length he was driven, with considerable loss, into *Mursa*, where delivering himself in an encouraging Oration to his dispirited Troops, they answer'd him, in their Acclamations, by a surprising Mistake, under the stile of *Constantius Augustus* instead of *Magnentius*. This struck him with such a Terror that he resum'd his Flight, in which being overtaken by *Constantius's* Forces at the Mountain *Selencus*, and having lost all his Army in the bloody Battle fought there between them, he fled, without any Companion, to *Lyons*, where (upon the fifteenth of *August* in the sixth Consulate of *Constantius* and the second of *Gallus*) he violently put a Period to his Mother's Life, to a * Brother's, (whom he had created *Cesar*) and his own; and soon after his Brother *Decentius* hang'd himself. This Rebellion was attended by that of *Silvanus*, in *Gaul*, who soon receiv'd his Punishment; and by an Insurrection of the Jews in *Diocæsarea*, who making

* His name was *Desiderius*. *Zonaras* (L. 13. c. 9.) has it, that his Wounds did not prove mortal; but *Socrates's* Authority, being much more ancient ought to take place.

Book II. of Socrates, &c. 163

Excursions into the *Roman Territories*, were suppress'd by *Gallus*, and their City demolish'd. But this Success of *Gallus*, as much as it ought to have deterr'd him from it, excited him also to Rebellion, for which, before he could bring his Designs to perfection, he was timely dispatch'd by the Emperour's Order, in the eighth Consulat of *Constantius*, and the third of his own; and the year after, *Julian* was created *Cesar*. About the same time dy'd *Julius* Bishop of *Rome*, after he had held that Chair fifteen Years, but according to *Sozomen* (L. 4. c. 8.) † Twenty-five, and *Liberius* succeeded him.

Now it was that *Actius*, a Native of *Antioch*, furnam'd the Atheist, [from the blasphemous License he assum'd in his Discourses and Argumentations about the nature of God,] begun to make a Noise in the World. This Fellow [set up, at first, for a Physician at *Antioch*, but afterwards remov'd to *Alexandria*] where having had an Opportunity of picking up * a little shew of Learning, he brought it home with him to *Antioch*; where *Leontius* to welcom him ordain'd him Deacon; and then he thought it high time to let the World see his wonderful Attainments in Logick and Metaphysicks; in the strength of which

† See Vales. upon the place, and upon Socr. B. 2d. c. 34th n. the last.

* *Sozomen* (L. 3. c. 15.) makes him a considerable Logician and a ready Disputant, and says he was thoroughly acquainted with all Aristotle's Philosophy.

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he was pleas'd very warmly to dispute against the same Doctrins which the *Arians* also oppos'd ; and to assert their very Notions and Opinions ; but so darkly [and

S. L. 4. c. 12. uncertainly,] and so very unintelligibly (being indeed no

more than an illiterate Wrangler ; and neither skill'd in the Scriptures, nor diffident enough of himself to consult the antient and learned Interpreters of it) that the *Arians* excommunicated him for a Heretick ; upon which he endeavour'd to make the World believe he had renounc'd their Communion, because they receiv'd *Arius* after such scandalous Tergiversations and foul Hypocrisy. [His

S. L. 3. c. 15. Pretences to Devotion and his Dexterity in using and com-

menting on the Scriptures had recommended him soon to *Gallus*, at that time *Cesar*, and probably the Encouragement he then receiv'd, turn'd his thoughts altogether to Polemical Studys.] He wrote several Epistles to *Constantius* and others, full of his Sophistical Jargon, and left his Sect to the Custody of *Eunomius*, his *Amanuensis* and Pupil ; from whom they deriv'd the Name of *Eunomians*.

The Emperour having summon'd a Council to sit at *Milan*, there appear'd there about this time an Assembly * of Three Hundred We-

* Sozom. (L. 4. c. 9.) says there were more. V. Vales. in loc.

stern Bishops, more or less, but not so many Eastern. They were no sooner met but the latter, [not content with what they had done some time before in a Synod at *Antioch* where *Narcisus* of *Cilicia*, *Theodorus* of *Thrace*, *Eugenius* of *Nice*, *Patrophilus* of *Scythopolis*, *Menophantus* of *Ephesus*, and about thirty more had declar'd *Athanasius's* Return to *Alexandria*, before his Sentence had been Synodically taken off, an Infraction of the Canons; and warn'd the Episcopal College against communicating with him,] now again very earnestly urg'd the taking of such Measures as would keep him out of *Alexandria* for ever; [and herein they * all concur'd, some wanting of Courage, and others being either impos'd upon or unacquainted with the merits of the cause.] Only [† the great *Hosius*] || *Paulinus* of *Triers*, *Dyonisius* of

S. L. 4. c. 8.
S. L. 4. c. 9.
T. L. 2. c. 15.

* Theodorit (L. 2. c. 15.) says that the Arians put the Emperour upon calling this Council; and that the Orthodox Part of it rebuk'd him to his Face for requiring such Compliances from them as Subscribing *Athanasius's* Deposition and a new Confession of Faith.

† See Vales. upon the place.

|| Whose Character Theodorit (L. 2. c. 15.) gives us from *Athanasius*, *ὁ δὲ τῷ μεγάλῳ καὶ εὐσεβεστάτῳ καὶ ὁμολογητῇ ἀληθῶς ὄντι, &c.* Why need I mention the great Confessor *Hosius*, that Old Man of happy venerable Years. Every Body knows they had him banish'd. For his Name is so far from being obscure, that the Church has not another so renown'd. For where has been the Council; in

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which he has not presided, and what Argument has he us'd in those Assemblies that was not universally assented to? Who that ever came to him Melancholy, was not fill'd with Satisfaction and Joy before he came away? Who ever made their Suit to him, and was deny'd? And yet because he would not Subscribe my Destruction, even he too has felt their Violence.

* *Alba, Eusebius of Vercelle,*
S. L. 4. c. 9. [Rhodanus of Elusa, and Lucifer of Calaris] who very well understood their Purpose, broke out into loud Exclamations against their Malice and Inhumanity towards him, and † their wicked Intention of stabbing Christianity it self thro' the Sides of so great and good a Man; upon which the Council broke up,
S. L. 4. c. 11. [without coming to any final
S. L. 4. c. 9. Resolutions.]

[And here the Chain of our History brings us to a View of the present State of *Athanasius's* Affairs in which the Interpositions of Divine Providence were al-

* See Valef. upon the place.

† To the same effect Scalp. Severus Hist. Sacrae L. 2. Ex tempestate Ariani perfidiam suam occultabant, non ausi palam erroris cui dogmata praedicare: Catholicos se gerebant, nihil sibi prius agendum rati, quam ut Athanasium Ecclesia submoverent, &c. At the same time the Arians were very careful not to shew themselves, for it was not time yet to blazon abroad their Heresy; and therefore they carry'd the outside of true Catholics, ibinking it necessary before they made any further steps effectually to disarm the Church of her Shield Athanasius.

ways

ways very wonderful. When he understood at this time what new trains of Mischief his Enemies had laid for him at Court, he did not think fit to go to the Emperour himself, but delegated five Bishops, (among whom was the Pious and Eloquent *Serapion* of *Thmuis*) with three Presbyters, to retrieve and sollicite the Churches and his own Interst there; who were no sooner set out upon their Journey but *Athanasius* receiv'd a Summons from the Emperour to appear in Person; and upon his † neglecting to obey that Citation; in which he conceiv'd the *Nicene* Faith not a little concern'd was the next Year commanded to leave the City by his Majesties Officers, and his Clergy treated with all Severity; and this so incens'd the People that it was found necessary to quarter upon them a good Number of Troops, who understanding *Athanasius* lay conceal'd in a Church, came unexpectedly and broke it open, but *Athanasius*, who at this time, among many others, receiv'd from God an extraordinary Admonition of the approaching Danger, convey'd himself out of the Church, and was scarce gone before the Soldiers enter'd it. As wonderful was that Delivery which he obtain'd by an immediate Revelation from Heaven, in the time of his former Sufferings, when he took

† See this Story as far as to the words and this so incens'd confused by Baronius an. 354. n. 21. See also Dr. Cave, to the same purpose, L. of Pr. F. V. 2. p. 138.

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up his residence in a * place under ground, which heretofore had been full of Water, and was just upon the point of being betray'd by a Servant who had orders to attend him: But it pleas'd the Divine Goodness to impart the Design to him; upon which he fled; and so the Traytorefs suffer'd as a false Informant against her Master and the Family, to whom the Vault belong'd, and whose Case had been otherwise, at that time, as desperate as *Athanasius's*. Another Instance of the Fore-knowledge communicated to him by that Divinity whose Cause he asserted, was this. As he happen'd † at *Alexandria* to pass along the Streets, a Raven flew Croaking over his Head. Several Heathens that were near, ask'd him, What the Raven said, and whether he understood his Prediction. Yes, says he, *the Bird crys Cras, Cras, to Morrow, to Morrow, and his meaning is, that you must not hope to celebrate that Festival of yours which falls upon to Morrow.* And the Event soon answer'd his Interpretation; for the next day the Magistrates receiv'd the Emperour's express Order not to suffer the Continuance of the Pagan Worship and Solemnities. In a word, so conspicuous was this Gift in him, that his Enemies, both Infidels and Hereticks, had no

* V. Valef. in Soz. L. 4. c. 10. n. 1.

† So I interpret ἀνὰ τὴν πόλιν; for if our Historian had meant another City, he would rather have express'd himself by ἀνὰ τινὰ πόλιν.

other

other way to evade the Authority of it, but by giving it the Name of Magick.]

Leontius of *Antioch* dying about the time of the Council of *Milan*, *Eudoxius* of *Germanicia*, then at *Rome*, under pretence of being wanted in his Diocese; or, as *Sozomon* says, (*L. 4. c. 12.*) of taking care of the *Antiochians* during the present Vacancy, obtain'd the Emperour's leave to return into *Syria*; where, by the Interest and Management of the [Eunuchs and] People at Court, who *S. L. 4. c. 12.* were all *Aetians*, he found means to put himself in possession of that See, [without the consent of those Bishops, who had the right of *S. L. 4. c. 12.* ordaining into it;] and there *S. L. 4. c. 12.* convening a Council, [in which were *Acacius* of *Casarea* and *Uranius* of *Tyre*,] propos'd the restitution of *Actius* to his Deaconry, but could not compass it. [However, they threw out both *S. L. 4. c. 12,* the Words *ἐμοῦστος* and *ἐμοῦστος*, 13, 14. and made this an Argument for it, that the Western Bishops had done so before them, meaning † *Hosius*, and some others, who had been brought by Methods already mention'd to comply so far, in hopes to stop the Mouths of *Valens*, *Ursacius*, and *Germinius*: To these therefore *Eudoxius* now re-

† See *Hosius vindicated in Religion and Loyalty*, Part I. p. 487.

turn'd publick Thanks, and ascrib'd the glorious Conversion of the West.

After this he gave the full reign to his Malice and Passion against the Orthodox *Antiochians*, and depriv'd all his Opposers in that Patriarchate; who receiving Letters from *George* of *Laodicea*, repair'd to *Ancyra* in *Galatia*, where *Basil* presented them to an Assembly of Bishops whom he had invited to assist in the Dedication of a new Church he had built there. These Letters were directed to *Macedonius*, *Basil*, *Cecropius*, and *Eugenius*, beseeching them, and as many others as could meet together, to consider of the dangerous and sad Condition of the Church of *Antioch*, and how far the Fate of it must affect the Church Universal; and to use their Interest and Endeavours to oblige *Eudoxius* to send *Actius* out of it, and to degrade those Presbyters he had ordain'd from his School. Upon this * the Bishops at *Ancyra* acquaint the Emperour by their Delegates, *Basil* of *Ancyra*, *Eustathius* of *Sebastia*, *Eusebius* of *Cyzicus*, and one *Leontius*, (who from a Gentleman of the Bedchamber had been ordain'd Presbyter) with *Eudoxius*'s Innovations and Insolencies; and earnestly urge him to defend the Doctrin of *Similitude according to Substance*. And the Delegates just arriv'd in good time;

* Theodorit (L. 2. c. 25.) says only *Basil* and *Eustathius* inform'd the Emperour of *Eudoxius*'s Behaviour, by Letters.

Book II. of Socrates, &c. 171

for *Asphalius*, a Presbyter of *Antioch*, and an *Actian* Bigot, was just upon his departure with good News, and kind Letters from the Emperour, when, upon hearing the Story from *An-cyra*, he condemn'd *Eudoxius* and his Faction, recall'd *Asphalius*'s Packet, and sent his Letters to the Church of *Antioch*, wherein he declares, ' It was not he that translated *Eudoxi-*
' *us* to them, but that Avarice and Ambition
' which possess'd him and his Party; and pro-
' fesses his abhorrence of the Principles and
' Practices of the *Actians*, his Indignation at
' them for representing him as their Friend and
' Patron, and his firm assent and adherence to
' the Decrees of the *Sardican* and *Sirmian*
' Councils; and adds, that their scandalous
' Proceedings being too plain to be either
' veil'd or excus'd, particularly their infam-
' mous Ordinations, he forbids them all man-
' ner of Meeting or Assembling; not with-
' out Menaces of something much worse, un-
' less they reform'd themselves; that it is now
' high time the banish'd Bishops and Confes-
' sours should return, and those that had u-
' surp'd their Places, make room for them;
' that he earnestly advises the followers of this
' Heresy; even the most Veteran Assertours of
' it, to embrace those Doctrins and Conclu-
' sions which had been already Synodically
' pass'd; and that he conceiv'd it was every
' honest Man's duty to retain the Faith of his
' Fore-fathers, and to explain it, or expiate
' upon it, but by no means to distinguish it
' away :

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' away :

‘ away : [And as for *Eudoxius*
T. L. 2. c. 26. himself, he commanded his Ex-
 pulsion, and that he should ap-
 pear in order to a Spiritual Condemnation, at
Nice in *Bythinia*; whither he had summon’d a
 Council, and made choice of that place at the
 motion of *Eudoxius’s* own Friends; some of
 whom were at his Elbow.]

Thus we have laid together the Story of *Eu-
 doxius*, as *Sozomen* has given it us, in one ge-
 neral View, without order of time, but shall
 yet have occasion to concern our selves further
 with him hereafter. Mean time, let us look
 back to those Transactions, which more im-
 mediately follow’d the Council of *Milan*.

That Synod was no sooner separated, but
 the Emperour banish’d the Bishops that had de-
 liver’d themselves so freely in
S. L. 4. c. 9. it, [together with * *Hilary* the
 Notary;] and summon’d two
 Councils, the one Western, which was to meet
 at *Ariminum*, the other Eastern, which was to
 have met at *Nicomedia* in *Bythinia*, and after-
 wards at *Nice*, and then at *Tarsus*, but an
 Earthquake (of which more in the Sequel)
 prevented their sitting at the first of the three
 Places, and other Reasons their choosing either
 of the latter; [particularly,
S. L. 2. c. 16. *Basil* and his Friends disap-
 prov’d of *Nice*, for fear it

*This Hilary was one of those that had been sent to drive a-
 way Athanasius from Alexandria. Val.*

should

should refresh some People's Memories too much; tho' afterwards when the Emperour was pleas'd to consult him about this Matter, he propos'd this very place, because he knew the Emperour, who at first intended they should meet there, would like his Choice; and then the reason he gave for it was, *That the Question might be decided in the place where it had been first canvass'd.* Hither therefore the Emperour summons a general Council, requiring such Bishops, whose Age, or Infirmities, should detain them, to send their Proxies, and ordering them to depute ten Delegates for the West, and as many for the East, to notify their Determinations to him, that he might examine whether their Decrees and Conclusions were conformable to the Holy Scriptures, and know what he had to do as to the Executive part. But afterwards he again prevented their coming to *Nice*, understanding there had been also an Earthquake there, and order'd *Basil* to write to the Bishops in their several Provinces, to agree among themselves upon a Place; which when they could not, *Basil* thought it necessary to go to the Emperour then at *Sirmium*, and † there he meets with *Valens* and his Friends soliciting zealously the *Anomean* Cause, and endeavouring to procure the Subscriptions of the Bishops about the Court, and to have two Councils instead of one; in which they should

† V. Vales. in Soz. L. 4. c. 22. n. 2.

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have the advantage of a double chance against a double Enemy, the Orthodox and the Homoiu-
fians.] And this, if not principally, yet at least in
conjunction with that other Inducement which
Socrates intimates, that the Emperour promis'd
himself distance of Place, would conduce to a
good understanding of Parties,
S. L. 4. c. 17. [and with some secondary Rea-
sons, as that it would be less ex-
pensive to the Publick, and save the Bishops of
either Empire the trouble of a longer Journey,
produce the two Councils] of *Ariminum* and
Seleucia.

In the Council of *Ariminum* (according
to *Sozomon*, L. 4. c. 17.) appear'd more than
four hundred Bishops. There
S. L. 2. c. 17. were some Easterns there, [*A-*
thanasius's Enemies,] who, up-
on the opening of the Council, signify'd that
it was neither their Design nor Desire that his
Cause should be touch'd upon;
S. L. 4. c. 17. [and the Emperour had noti-
fy'd to both Councils, that it
was his Pleasure they should settle Matters of
Faith before they medled with the Complaints
either of the People against the Bishops: as for
instance, of the *Egyptians* against the Usurper
George; or of the Bishops against one ano-
ther;] and therefore it was no wonder, that
herein *Ursacius* and *Valens* concurr'd with them;
as did also *Germinius*, || *Auxentius*, *Demophilus*,

|| He had been always a diligent Promoter of the Arian
Cause,

Cause, and was now peac'h'd in the Chair of Milan. Soz. L. 3. c. 13. He took possession of it upon the Banishment of the rightful Bishop Dyonysius. So says Sulp. Severus (Hist. Sacre L. 2.) Dionysius, quia not esset assensus, urbe pellitur: Statimq; in ejus locum Episcopus (Auxentius) subrogatur.

and *Caius*, and *Ursacius* and *Valens* propos'd the revocation of all former Creeds, and the receiving a new one, which they had in a readiness at the *Sirmian Council*, but thought fit, at that time, to reserve to themselves, and now presented the form of it; [adding, that his Imperial Majesty S. L. 4. c. 17. had declar'd he approv'd it.]

In this Creed, ' after they have affirm'd the
' Son to be the only-begotten Son of God,
' and to be God of God, they say, that he is
' like to the Father according to the Scriptures,
' and that the Words *Substance*,
' [and *Consubstantial*,] as be- S. L. 4. c. 17.
' ing Unscriptural, and nei-
' ther sufficiently explain'd by the Fathers, nor
' distinctly understood by the People, are to be
' rejected. In answer to this, Those that dis-
approv'd their Project told them, ' that they
' did not come thither to receive their Faith,
' which they had done already from their Fore-
' fathers, but to suppress those Novelties which
' had been propagated to its prejudice; and
' being apprehensive that there was too much
' of that kind in the Confession now recited,
' they requir'd the Friends of it expressly and
' openly, to anathematize the *Arian* Heresy.
Ursacius

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Ursacius, Valens, Auxentius, Germinius, Caius, and Demophilus refusing to do this, were depos'd, but found nevertheless, a considerable Party that embrac'd their new Creed; which was a very remarkable one, as in other Respects, so particularly for the Title and Date prefix'd in these Words, *The Catholick Faith deliver'd at Sir-*
mium in the presence of our [E-
S. L. 4. c. 17. ternal August] Lord Constanti-
us, in the Consulship of the most
Illustrious, Flavius Usebius, and Hypatius, upon
*the * eleventh of the Calends of June.* This ad-
 ministr'd matter of Reproach and Derision, and *Athanasius* is particularly severe upon these Innovatours; ' for representing the Christian
 ' Faith, as defective, and their own account of
 ' it, as unknown, 'till that year, and he tells
 ' them that they must not hope to vindicate
 ' themselves by the Examples of the Prophets;
 ' for that it was one thing to set down the time
 ' when such a Person liv'd and wrote, or when
 ' such an Event should come to pass; and another
 ' to place the commencement of the very Fun-
 ' damentals of the true Religion, so late as in
 ' such a Year or Consulship of the Emperour
 ' *Constantius's* Reign; that their affixing the
 ' Title of the Catholick Faith to a Creed which
 ' was not a day old by their own Confession,
 ' was an Insolence equal to the Enthusiasm of
 ' the Montanists; and that their stiling the

* May the 2^d.

' Emperour

‘ Emperour *their Lord* in the Front of a Declaration that contain’d the Object of their Faith, look’d as if they intended to ascribe that Divinity to him which they derogated from the Son of God. [Nor was the Council unappris’d of this Absurdity, when they condemn’d this new Form along with the Authors of it, and after a Recital of the *Nicene* Creed and of all the others that follow’d it, confirm’d the first, and ordain’d that no Body should sollicit the convening of any more Councils for the correcting or improving of it.

But *Ursacius* and the other Five convey’d themselves and their Creed with the utmost expedition to the Emperour; and the Council, at the same time, dispatch’d a Letter to him, informing him, ‘ That they had determin’d neither to make Additions to, nor Alterations in, that Antient Faith, which they had receiv’d from the Prophets, Evangelists, Apostles, and from Christ himself; and which, in opposition to *Arianism* and every other Heresy, had been so fully and distinctly express’d in the *Nicene* Creed; and deliver’d down thro’ such a Succession of Saints and Confessors and Martyrs, and profess’d by his Imperial Majesty’s Father upon his Death-bed; that *Ursacius* and *Valens*, who had been excommunicated once before for their Affection to *Arianism*, but were restor’d in the Council of *Milan*, had now, in conjunction with *Germinius*, *Auxentius* and *Caius*, recom-

N

‘ mended

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' mended a new Model of Faith, which the
 ' Council disapproving, they had moulded and
 ' alter'd several ways to render it more accep-
 ' table; and that for these impious Proceedings,
 ' and the better to preserve the Peace of the
 ' Western Church, the Council had again ex-
 ' communicated them; that they besought his
 ' Clemency to afford a favourable Reception
 ' to the Persons who brought him this Letter;
 ' to protect and vindicate the Antient Apo-
 ' stolick Faith; and to permit them to return
 ' to their respective Dioceses, not only upon
 ' their own Account, in regard of the Pover-
 ' ty of some and the great Age of others, but
 ' for the sake of the People committed to their
 ' Charge, and that they might be more at lei-
 ' sure to offer up their Prayers for his Imperial
 ' Majesty.

This was the Substance of their Letter, which
 had by no means that Success they might ex-
 pect; for *Ursacius* and *Valens* first reach'd the
 Emperour, prepossess'd in favour of *Arianism*,
 who having receiv'd them and their Scheme of
 Faith very kindly, heap'd Marks of his Favour
 upon them, express'd his Displeasure at the De-
 terminations of the Council, and having de-
 tain'd the Bishops they had sent to him a consi-
 derable time, return'd this Answer to their
 Letter, ' That the Purpose of his Expedition
 ' against the Barbarians had so engross'd his
 ' time and thoughts, that he had not had a va-
 ' cant hour to admit the Bishops that came
 ' from them to an Audience; that therefore
 ' he

‘ he had appointed them to meet him at *Adri-*
‘ *anople*, in his return, when he hoped to be
‘ more disengaged from his Secular Affairs;
‘ and that he desir’d the Council, as they wish’d
‘ the Prosperity of the Church, to stay where
‘ they were ’till then. In reply to this the Coun-
‘ cil wrote again to him, assuring him, ‘ That
‘ they were fully resolv’d not to depart from
‘ the Conclusions and Sentence they had past,
‘ and praying him to peruse their Papers, to ad-
‘ mit their Messengers, and to dismiss them-
‘ selves upon the same Motives as before; ad-
‘ ding to the rest the approach of Winter.

The Emperour taking no notice at all of this
last Letter, after some time they agreed to break
up and go home; which he pretended to be an
intollerable Affront, and under that pretence
let loose *Ursacius* and his Party against the
Church, sent Copies of their new Creed to all
the Churches of *Italy*, and issued out Orders
[(which those two Prodigies
of Sanctity were to see execu- S. L. 4. c. 19.
ted)] for depriving all the Bi-
shops and Clergy that refus’d to subscribe it;
and putting others in their Places: * Pursuant
whereunto *Liberius* Bishop of *Rome* is driven
from thence an Exile [into S. L. 4. c. 11.
Thrace] and *Felix* one of his S. L. 4. c. 11.
Deacons, an *Arian*, [at least

* V. Valef. in loc. & in Soz. l. 4. c. 19. n. 1.

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in || Communion, if not in Principle,] is handed by the *Ursacians* into his Chair, or, as some will have it, compell'd by an irresistible Power (*βίη καὶ ἀνάγκη*) to embrace both the Heresy and the Preferment. [But yet the S. L. 4. c. 11. Emperour so far favour'd *Liberius* as to have a Personal Conference with him before he banish'd him. In which he endeavour'd 'To persuade him to ' communicate with the Bishops then in his ' Court, (among whom was *Eudoxius*) and to ' renounce the Communion of *Athanasius*, as a ' Man that had brought confusion upon the ' Church, and been the Author of his Brother * *Constantine's* Death, and of the Quarrel between his other Brother and himself, and ' stood condemned by the Judgment of this ' and that Synod, particularly by the Council of *Tyre*. The Bishop reply'd, That whatever had pass'd in those Assemblies to the prejudice of *Athanasius* was wholly owing to ' Personal Piques, or to Motives of Interest or

|| According to Theodorit (L. 2. c. 17.) and Rufin. L. 10. c. 22. he only communicated with those who would have supplanted the Nicene Creed, but religiously asserted and maintain'd it self, and yet no Christian at Rome would communicate with him. They did not apprehend how an irresistible Force or bare Possession could dissolve or transferr that Relation and Union which Christ has establish'd between every Bishop and his Flock.

* 'Tis unaccountable, as the learned Annotatour observes, that the Emperour should charge *Athanasius* with his Brother's Death.

‘ Fear

' Fear, and therefore not valid ; that he re-
 ' quir'd the hands of all the Bishops in the
 ' World to the *Nicene* Creed ; that those, who
 ' had been banish'd for maintaining it should
 ' be call'd home ; that then a general Council
 ' should meet at *Alexandria*, and the Bishops not
 ' make use of the State-Caravans or the Pub-
 ' lick Money, but bear their own Charges ;
 ' and that when they were assembled there, and
 ' both the Injur'd and Injurious Parties before
 ' them, the Evidences on both sides might be
 ' thoroughly examin'd and consider'd, and the
 ' whole Matter fairly and effectually clear'd.
 Then he shewed the Emperour the Penitential
 Recantation which *Valens* and *Ursacius* had pre-
 sented to his Predecessour ; ' Solliciting his
 ' Majesty neither to condemn *Athanasius* un-
 ' heard, nor approve the Judgment that had
 ' been concerted against him by Men whose E-
 ' vil Intentions had so grossly discover'd them-
 ' selves ; and as to what his Majesty had obje-
 ' cted about his Brothers, he besought him to
 ' try that Cause in a proper Court, and to for-
 ' bear making use of the Spiritual Power to
 ' do himself Right in a Secular Concern. This
 Constancy was such an Obstinacy, in the Em-
 perour's Construction, that he gave him only
 two days time to make his Choice between
 Complying and Banishment. But *Liberius* told
 him, *It would be time lost, and he was ready for*
his Journey. His resoluteness however had that
 effect, that he [and the Em-
 press] sent him a Present of

T. L. 2. c. 16.

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a considerable Sum of Money, which the Bishop refus'd, and bad the Messenger tell his Master, *That it would be much better bestow'd up- on his Parasites and Buffoons, to whose insatiable Avarice 'twould be a very acceptable Morsel; for that Christ would abundantly supply all his Occasi- ons.* [And when Eusebius the T. L. 2. c. 16. Eunuch was sent to him after- wards upon the same Errand, *What,* says he, *do you bring your Charity to me as to a miserable Criminal, after you have brought such a Desolation upon the Catholick Church? No, pray, be gone, and let me hear you are a Chri- stian before I see you again.*

But because this Interview between the Em- perour and *Liberius* will afford us a true Idea of the noble Courage, the steady Conduct, and the pious Integrity of the Primitive Ecclesia- sticks, I shall set down * the Dialogue at full length, as we have it in *Theodorit*, L. 2. c. 16.

‘ *CONSTANTIUS.* Understanding † you
‘ are a Christian, and Bishop of one of our
‘ Principal Cities, we thought it proper to
‘ send for you, and to admonish you to re-
‘ nounce the execrable Communion of the im-
‘ pious *Athanasius*. For this Advice we have
‘ the Judgment and Authority of the Univer-
‘ sal Church, which by a Synodical Sentence
‘ has thrown him out of her Communion. *LI-
‘ BERIUS.* May it please your Majesty; all

* V. Vales, in Theod. L. 2. c. 16. n. 1.

† He does not say that you are Infallible, or that you are the head of the Church. judi-

' judicial Determinations of the Church ought
 ' to be strictly just and impartial. If your Good-
 ' ness will admit *Athanasius* to a fair Tryal be-
 ' fore equal Judges, and he shall then be cast, in
 ' God's Name, let him receive the Sentence of
 ' the Church; but we cannot condemn a Man
 ' unheard. *Con.* All Mankind have pronounc'd
 ' him a wicked Wretch, and declare he has
 ' try'd their Patience, and abus'd them too
 ' long. *Lib.* None of Those that set their
 ' hands to the Sentence against him, were Wit-
 ' nesses of the Facts they laid to his Charge;
 ' and they had never subscrib'd but for their
 ' Ambition, and their Fears, especially that of
 ' incurring your Majesty's Displeasure *Con.*
 ' What fears do you mean, what ambition,
 ' what apprehension of my Displeasure? *Lib.*
 ' There are some Men, in the World, who
 ' have valu'd your Majesty's Favours and Bene-
 ' factions beyond the Glory of God; and these
 ' are they that have pass'd sentence upon a Man
 ' whom they had never seen. Is this the Pra-
 ' ctice of Christians? *Con.* The Council of *Tyre*
 ' condemn'd him. That was a general Council,
 ' and he appear'd in Person there. *Lib.* His
 ' adversaries never yet brought-on his Cause
 ' whilst he was upon the place; particularly
 ' at that time they stay'd 'till he was gon, and
 ' then immediately condemn'd him. Here ||
 ' *Eusebius* the Eunuch stept in with a blunder;

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' *Athanasius*, says he, was prov'd to be a He-
 ' retick in the Council of *Nice*. *Lib.* Pro-
 ' perly speaking, it was not a Council that
 ' had the Tryal of his Cause, but a Cabal of
 ' five of those Commissioners, who were sent
 ' into *Mareotis* to pick up Informations against
 ' him. Of those five two dy'd sometime
 ' after, *Theognis* and *Theodorus*. The other
 ' three, *Maris*, *Valens*, and *Ursacius* are yet
 ' living, and were condemn'd by the Council
 ' of *Sardica*, for that very Exploit. After
 ' which they came and presented their Peni-
 ' tential Recantations in a Synod, confessing
 ' the Partiality and Villany of their Practices
 ' in *Mareotis* against *Athanasius*; and those
 ' very Papers I have here in my hand. Now
 ' then; whether would your Majesty have me
 ' concur and communicate with those Men,
 ' who condemn'd *Athanasius*, and afterwards
 ' begg'd Pardon for it; or with those who have
 ' condemn'd them? Here *Epictetus*, a Bishop,
 ' put in a Word: 'Tis not (said he) may it
 ' please your Majesty, for the sake of the Faith,
 ' or out of a Zeal for any Rights of the
 ' Church, That *Liberius* troubles your Majesty
 ' with so many Words, but only that, when
 ' he comes home, he may brag among the Se-
 ' natours, he has baffled the Emperour. *Con.*
 ' I beseech you, Sir, * what wide Jurisdiction

* *Baronius* has attempted to translate away the evidence of
 this Period against the modern Pretensions of the Roman
 Chair.

Chair. He turns the first part of it thus, Tanta ne orbis terrarum pars, Liberi in te relidet. As if the Emperour ask'd Liberius, whether he was all Mankind, and not whether he thought the Bishop of Rome's Authority weigh'd any thing against that of so many other Bishops? Which 'tis plain was his meaning from what he had told him a little before, The Council of Tyre condemn'd Athanasius, &c.

' is yours (ποῦν εἰ μὴ τῶν δικαίων) that you
' pretend thus upon your own single Strength
' to vindicate that scandalous Man, and involve
' the Roman Empire and all the World in con-
' fusion? *Lib.* My being Alone does not wea-
' ken at all the Merits of my Cause. There was
' a time, when only a single Triumvirate had
' the Courage to fear God more than Man. Up-
' on which *Eusebius*, the Eunuch, told him he
' made his Majesty by that Expression another
' *Nebuchadnezzar*. No, said *Liberius*, but you, for
' your part, are for condemning a Man Un-
' heard. Now, instead of that, I demand an
' universal Subscription to the *Nicene Faith*:
' Then to have all my Brethren recall'd from
' Exile, and restor'd to to their Sees and when
' the true Authours of the present Combusti-
' on have receiv'd the Apostolick Faith, let us
' all meet together at *Alexandria*, the De-
' dant, the Plaintiffs, and their Patron present:
' And so bring Matters to a final Issue. But (said
' *Epictetus*) the Emperour has not Caravans
' enough to carry so many Bishops. *Lib.* The
' Church will do her own business without
' Caravans. Every Diocess can afford to bear
' the Bishops Charges to the Sea-side. *Con.*
' There

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' There is no reversing the Sentence of a com-
 ' petent Judicature, as that of so many Bishops
 ' certainly is. There is no Body besides your
 ' self, that will vindicate that worst of Men.
 ' *Lib.* May it please your Majesty, I never
 ' heard of a Judge who declar'd the Prisoner
 ' Guilty, when he was not before him. That
 ' looks like private Rancour and Prejudice.
 ' *Con.* He has abus'd and injur'd all Mankind,
 ' but no Body so much as my self. He was my
 ' Eldest Brother's Murtherer; and that did not
 ' satisfy him but he must engage my Brother
 ' *Constans* of happy Memory, in a Quarrel a-
 ' gainst me; the worst effects of which nothing
 ' could have prevented but Pliancy and good
 ' Temper, on my Part, as well towards the
 ' Incendiary as the Incens'd. Upon these ac-
 ' counts, I never gain'd so considerable a Victo-
 ' ry, no not in defeating *Magnentius* and *Syl-*
 ' *vannus*, as when I rid the Church of that Mon-
 ' ster. *Lib.* Have a care, Sir, of making the
 ' Church a Tool to your Spleen and Resent-
 ' ment. The Clergy have another sort of Of-
 ' fice, Absolving and Blessing. And there-
 ' fore let it please it your Majesty to place the
 ' Bishops in their former circumstances; and
 ' that the College having first expressly declar'd
 ' their Assent to that Faith and Creed, which
 ' *Athanasius* contends for, we may meet in a
 ' Body, and enter upon healing measures, and
 ' retrieve the Reputation of those, who now
 ' lye under the reproach of persecuting an in-
 ' nocent Man. *Con.* That is not the Business be-
 ' tween

‘ tween us, at this time, but whether you will
 ‘ return to the Communion of the Church, as
 ‘ a true Lover of Peace and Moderation ought
 ‘ to do (πειθων τῇ εἰρήνῃ) subscribe the Judg-
 ‘ ment against *Athanasius*, and so return home.
 ‘ *Lib.* I have taken my Farewel of my Bre-
 ‘ thren at *Rome*. And the Rights and Canons
 ‘ of the Church are much more to be con-
 ‘ sider’d and valued than my Living there. *Con.*
 ‘ I give you three days to choose, whether you
 ‘ will subscribe and be restor’d, or else what
 ‘ part of the World you’ll choose for a Place
 ‘ of Exile. *Lib.* Neither three days, nor three
 ‘ months, will produce any alteration in me;
 ‘ and so your Majesty may send me whither you
 ‘ please. Thus ended their Discourse; which
 neither had any ill effect upon the Bishop, nor
 any good one (except what was lately menti-
 on’d) upon the Emperour.

And now a very melancholy Scene of Inno-
 vation, Confusion and Violence overspread the
 Western Church too, the Emperour turning
 out and banishing as many Bishops as he
 pleas’d, and substituting New ones in their
 places; and this without any intermission or
 abatement of the same tyrannical and unchri-
 stian Methods, in the East.

But tho the Persecutours had it in their
 Power to separate the Persons of the Spiritual
 Fathers from their Children, yet, for the most
 part, they found themselves as little able to
 fright as they were authoriz’d or qualify’d to
 absolve the latter from their Obedience to the
 former.

former. As for instance; It was not long e're the People of *Rome*, having first tumultuously, [and not without Bloodshed,] S. L. 4. c. 15. displac'd *Felix*, [and by their S. L. 4. c. 11. Importunities and Clamours necessitated the Emperour to have recourse to a Synod of his own Bishops, upon the point of restoring *Liberius*, which when he had call'd, approv'd of his Return upon no other Terms than the Emperour would have permitted him to stay,] were not satisfied, nor could be, 'till they had oblig'd his Majesty to call him home, and consent to his resuming the Exercise of his Episcopal Authority. [Which yet he did not S. L. 4. c. 15. vouchsafe to do, 'till he had circumvented and perverted him; for some time after returning to *Sirmium* he sent for *Liberius* from *Berea*, and in the Presence of the *Ancyran* Delegates and other Bishops that attended his Person, compell'd him to deny the Son's Consubstantiality. This the Emperour did at the Instigation of his three great Favourites, *Basil*, *Eustathius* and *Eleusus*; who, in the end, effected their purpose by laying together the Decrees of the *Antiochian* and *Sirmian* Councils against *Paulus Samosatenus* and *Phoebus*, and the Creed promulg'd in the late Council of *Antioch*, when there was a Church consecrated there; and bringing over *Liberius* (as they did also four *African* Bishops at the same time) to drop the Word Consubstantial, as an Heretical Term, and

and subscribe the Scheme they had now contriv'd for him; Which was no sooner done, but all the Eastern Bishops too, that were there, particularly *Ursacius*, *Germinius* and *Valens*, set their hands to it. And then, on their part, as it serv'd to balk *Endoxius* and his *Aetians*, who, || upon receiving Letters to their Mind from *Hosius*, had spread a report that *Liberius* had condemn'd the Word *Consubstantial*, and declar'd for the Son's Dissimilitude, they subscrib'd a Condemnation of the *Anomaans*, which they receiv'd from *Liberius*. And, the matter thus adjusted, the Emperour sends him home, and the Court-Bishops their Letters, along with him, to *Felix* and his Clergy, requiring them to receive him, and directing that all past Miscarriages be forgotten, and that the two Rivals should amicably hold and exercise an equal Authority; which they did, 'till, a little time after, the Death of *Felix* put an end to an Oeconomy so absurd and repugnant to the Constitution of the Church.†]

|| No doubt, themselves forg'd them. See *Hosius* vindicated in *Rel. and Loy.* Part 1st p. 487.

† The learned *Annalist* (an. 359. n. 47) tells us that *Liberius* was afterwards remov'd, tho' not banish'd, a second time, finds fault with *Rufinus* and *Socrates* for confounding his removal with his banishment, and observes that *Sozomen* has distinguish'd them: But I cannot find *Sozomen* has done so; either in the places which *Baronius* has refer'd to in the Margin, or elsewhere. Neither do I see it follows that, if *Milan* were the place where the Emperour then was, when

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when he had the conference (above-recited) with the Bishop, therefore Liberius was three Years after sent out of the City of Rome into the Suburbs. Much more, I think, might be offer'd, upon this head, against the Cardinal; But I would not crowd the Margin.

So Sozomen tells the Story, [but in *Theodorit* (L.2.c.17.) it runs otherwise; for he informs us, that, upon the Emperour's coming to Rome two years after *Liberius's* Banishment, the Ladies of Quality were very urgent with their Husbands to petition him for the Bishop's Restoration, and told them, if they refus'd; they would leave them and repair to *Liberius*. Their Husbands answer'd, They might do it themselves, if not with better Success, yet at least (which the Men could not) with Safety. They acquiesc'd in and approv'd the Suggestion; and came to the Emperour, with an Equipage, and in a Dress, that discover'd an eminency of Condition, and intreated his Majesty, upon their knees, to have compassion upon such an illustrious City, depriv'd of its Pastor, and expos'd to the Wolves. The Emperour reply'd, that Rome had a Bishop in it, very worthy of the Office; (meaning *Felix*) but, it seems, in the conclusion he yielded to have *Liberius* recall'd, and order'd that he and *Felix* should hold the Jurisdiction in common; which being so ridiculous and absurd a Project, that, upon reading the Emperour's Order in the *Circus*, all the People (such was † their Piety and

† The Historian lets us know here, that he thinks it but Justice

Book II. of Socrates, &c. 191

Justice to them to set down their very words, αὐτὰς δεῖ, αὐτὰς φωνὰς ἐπέλαβον διχταίον Felix profess'd the Nicene Faith, as I observ'd before. But what was his Oribodoxy to the People of Rome? They had an Oribodox Bishop already, and Two Bishops in the same Chair was to them like Two Gods or Two Christs.

Constancy) cry'd out, *One God, One Christ, One Bishop*, the great *Liberius* was restor'd, and *Felix* left the City.]

The *Ursacians* (for, upon every Digression, we must be sure to remember where we left those Sycophants, and how employ'd) having no further Business at present in the West, after they had brought such dreadful Desolation and Calamities upon the Churches there, made a Toure to *Nice* in *Thrace*; where having conven'd a Council, they translated their new Creed into *Greek*, and publish'd it under the Character of the Creed of the Council of *Nice*, by which they hoped to impose upon weaker People and make it pass for that of the Council of *Nice* in *Bythinia*; but this Artifice was very easily laid open, and render'd them extreamly ridiculous.

Here *Sozomen*, who gives us two relations of the issue of the *Ariminum* Council, this, and another, which he makes to be equally Authentick, is in the latter I think scarce to be reconcil'd with *Socrates*, for [he tells us, That the Bishops S. L. 4. c. 19. were so tired by the Emperours's Procrastinations, and so wrought upon by the Persuasions of some *Arian* Emissaries and

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and Sollicitours, who made them believe the Eastern Bishops would never agree to the Word *Substance*, and O! what a pity it was, the Sacred College should be divided for the sake of one Word, whereas if the Westerns would be contented with asserting the Son to be like the Father, that would end the Dispute; and that at the same time, the *Ursacians*, being sensible that otherwise the Lyes they had told the Emperour, upon their first arriving at his Court from *Ariminum*, about the Western Church, as if it were very flexible and complying, must, of necessity, be confuted, and their whole Plot unravel'd, detain'd * the Delegates of the Council, at *Nice* in *Thrace*, upon pretence of bad Ways and Winter-Weather, 'till they had prevail'd with them to translate their new Creed into Greek, and send it to the Eastern Bishops; designing by that Artifice the more securely and effectually to establish a General Belief, that the Council of *Ariminum* found themselves oblig'd to recede from the Word *Substance* in compliance and obedience

* Theodorit (*L. 2. c. 21.*) says, most of the Western Bishops were carry'd thither from *Ariminum* against their Wills, and that there, some were cheated and others frighted into a Defection from the Consubstantial Faith, and an Admission of Like in Substance. Rufinus has it, that the Easterns put a trick upon them, by asking them which God they had rather serve, Christ, or Homousius, to which they answer'd not Homousius, but Christ. *Ruf. L. 10. c. 21.* But this seems incredible.

to the Eastern Church ; Which yet was so far from being probable, that there were but very few, who deny'd the Son to be like the Father in Substance ; the general Controversy being about those two Words *ὁμοῖος* and *ὁμοιούτος*, whether he was of *the same* or of *like Substance* with the Father.]

Which ever of these Accounts is the true one; the Emperour's Activity and Zeal in their Favour had encourag'd the *Arianizing* Bishops to fly out into the most extravagant Insolencies. *Acacius* and *Patrophilus* had taken upon them to depose *Maximus* of *Jerusalem*, and † place *Cyril* on his Throne; and *Macedonius* had ordain'd a new Set of Bishops, well qualify'd for the wicked Work in hand, || thro' all the Cities and Provinces round *Constantinople* ; particularly at *Cyzicus* *Eleusius* already mention'd, [a Creature of the S. L. 4. c. 20. Court,] and at *Nicomedia* *Marrathonius*, formerly a Deacon S. L. 4. c. 20. under him, a great Promoter of the Erection of Monasteries, [and a mighty Encourager of Hospitals and such Societies.] There was no Cruelty so dreadful and in-

† Others say, and upon better grounds, that *Cyril* came not into that See 'till after the death of *Maximus*. See *Vales.* upon *Socr.* B. 4. c. 20.

|| See *Vales.* upon *Socr.* B. 2. c. 38. n. 1. Tho, I must confess, there is no certain arguing from the Practice of a Man of *Macedonius's* Character to the Right of the Bishop of C. S.

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human, which the Usurper *Macedonius* did not practice upon the Catholics, and upon the *Novatians* too (whose Bishop *Agellius* made his escape) well knowing they were both equally Assertours of the Consubstantiality ; and as their common Sufferings gave occasion at this time to * their praying together in the same Churches ; so that Exigency had united them absolutely into one Communion, had it not been for the obstinacy of the

S. L. 4. c. 20. *Novatians* ; [or perhaps the invidious Temper of a few ill-dispos'd Persons among them ;] yet in all other Instances they were so well reconcil'd as even to expose their Lives for one another. Many Persons of most exemplary Piety were put to the Torture, and when that did not prevail with them to communicate with the Usurper, they were gagg'd, and the Elements thrust down their Throats, which was the most exquisite and insupportable Part of their Sufferings. The Women were violently hurry'd away with their Infants in their arms to the Schismatical Fonts ; and if they struggl'd, were most unmercifully beaten and abus'd, and when they could not be brought to partake of the Cup of

* See what Vales. upon the place, and the Learned Author of the Ecclesiastical Excerpts, (from pag. 100 to pag. 108.) have alledg'd first, to shew the manner of Fact incredible, and secondly how it must be understood, and what force it will have, if allow'd to be true.

Devils,

Devils, at the rebellious Altars, had their Breasts either squeez'd into a Box and cut off, or burnt away with red-hot Irons, or else shrivel'd with scalding Eggs; an Invention to which the witty Malice of the Heathens themselves had never arriv'd. These particulars I receiv'd from *Auxanon* already mention'd, who, with *Alexander* the *Paphlagonian*, had his share in this Persecution, and surviv'd the severity of it, which the latter did not. A great number of Churches were demolish'd by the * Emperour's and *Macedonius's* Order, among the rest that of the *Novatians* at *Constantinople*, which (as I learnt from *Auxanon*) was no sooner pull'd down but a very numerous multitude of *Novatians* and others, Men, Women, and Children, set themselves to work, and soon carry'd away all the Materials to *Sica*, another Ward of the City, and rais'd themselves a new Church out of them there; which they afterwards brought again to the Ground it stood upon at first, when *Julian* restor'd it to the *Novatians*, and having built it more beautiful and magnificent than before they gave it the new and apposite Name of *Anastasia*. Nor did the Consubstantialists meet with better Usage elsewhere. *Elenus* exercis'd his new Authority at *Cizycus*, and burnt the Church of the *Novatians* in that place. And *Macedonius*

* Sozomen (*L. 4. c. 20.*) says, the Emperour's Order was only a pretended one.

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sent four Troops of Souldiers, by the Emperour's Order, to *Mantinium* in *Paphlagonia* (where he heard the *Novatians* were superiour in number and strength to his Ecclesiasticks;

[not but that Country too had
S. L. 4. c. 21. sufficiently smarted under their Tyranny)] to fright them into

Arianism; but they were so warmly receiv'd, that tho several of the *Paphlagonians* lost their Lives in a tumultuous Encounter that happened upon this occasion, yet scarce any of the Souldiers escap'd with theirs. For this I have the Witness of many of the *Paphlagonians*, and particularly of one that was in the Action. By these Outrages *Macedonius* incurr'd even the Odium of those who were once his Admirers, and of the Emperour himself, whom he yet further incens'd by removing the Corps of his Father *Constantine* from the Church where it had been repositd, because it was ready to fall, into that of St. *Acacius*, and by the dreadful Consequences of it, the People being divided into two Factions, of whom the one (and

among these the Catholicks,
S. L. 4. c. 21. [venerating the Memory of that

S. L. 4. c. 21. Orthodox Emperour)] exclaim'd against this Translation, [and

insisted that it was no better than *digging up the Dead*;] and the other were as eager for it; and in the conclusion, (when *Macedonius* had gratify'd the latter by following the Council of his own Will) they fell upon one another so furiously in the Church, whither the Corps was remov'd

remov'd, that not only the Porch and a Well that was in it were full of Bloud, but it flow'd over into the Church-yard. These Disorders oblig'd *Constantius* to commit the care of the West to *Julian*, and to return into the East.

And thither let us follow him to take a View of what pass'd in the other great Council, that of *Seleucia*, which met in the same Year with that of *Ariminum* and where there sat an hundred and fifty Bishops; *Leonas* a Courtier, and a Favourite of the Emperour, being likewise present, and indeed presiding there by his Master's appointment, and with him *Lauritius*, Commander of the Forces that were quarter'd in *Isauria*, having receiv'd Orders from the Emperour to be ready upon the Spot. in case there should be occasion for him. The first day of their sitting *Leonas* was pleas'd to give a general Liberty of Speech, [and requir'd them to enter immediately upon matters of Faith.] *S. L. 4. c. 22.* but they declar'd themselvesaverse to that, 'till they should see some Bishops there that were not yet come, meaning *Macedonius*, *Basil* of *Ancyra*, *Patrophilus*, and others, who upon various Pretences and Excuses, (as, particularly, *Patrophilus* sent them word his Eyes

† *Sozom. (L. 4. c. 22.) says an hundred and sixty; Theod. (L. 2. c. 26,) an hundred and fifty. He that would have a lively account of the wild Proceedings in this Assembly, may find it in St. Hilary's Book against Constantius, if indeed that be his.*

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were fore, and *Macedonius*, that he was indispos'd) absented themselves, apprehending if they appear'd, they should be call'd to account. *Leonas* over-ruling this Exception, *Acacius* of *Cesarea*, *George* of *Alexandria*, *Euranus* of *Tyre*, *Eudoxius* of *Antioch*, and thirty others had recourse to another Expedient, and insisted upon inquiring immediately into the Lives and Morals of several Bishops, who lay under old Accusations; but *George* of *Laodicea*, *Sophronius* of *Pompeiiopolis*, *Elenus* of *Cyzicus*, and others, to a Majority, oppos'd this Motion, and were for entring immediately upon Matters of Faith; As for the Emperour's Letters, they recommended, in one place, this before that, and in another, that before this. Now then the *Acacians*, upon the Question, were for utterly abolishing the *Nicene Creed*, and setting up a new one; but the Majority voted the retaining of it, only with the omission of the Word *Consubstantial*; and a vehement dispute arising hereupon, when it grew late, *Silvanus* of *Tarsus* propos'd the ratifying of the *Antiochian Creed*.

At this the *Acacians* [were so *S. L. 4. c. 22.* angry that they] quitted the place. The *Antiochian Creed* was triumphantly read, and the next day the *Sylvanists* lock'd themselves into the Church, where, after it had been read a second time, it was confirm'd and subscrib'd; but *Acacius* and his Friends clamour'd against these Proceedings as irregular and scandalous, in order to introduce a Creed of his own, which he had submitted

submitted to the inspection of *Lauricius* and *Leonas*; [as well as to prevent all Enquiring into their own Behaviour, which *Sozomen* supposes they were principally concern'd about, for that they had before, in Letters they had writ to *Macedonius*, acknowledg'd the Son to be in all respects like the Father, and of the same Substance with the Father.] The third day, when *Leonas* had press'd them earnestly to come to a right understanding and good Agreement, the *Acacians* being inform'd that *Macedonius* and *Basil* of *Ancyra* were now present, demanded that such Bishops as had either been depos'd or inform'd-against, should be oblig'd to withdraw; else they declar'd they would not come thither. When they had gain'd this Point, [which their Adversaries the less contested, least they should make it a Pretence for dissolving or breaking up the Council] they took their places; and *Leonas* acquainted them all, that *Acacius* had put a Paper into his hand, expressing himself as if he knew nothing of the Contents which being read, prov'd to be what was little expected, *Acacius's* Propositions of Faith, importing, ' that the great ' end of their coming together, which was to ' settle the Faith exactly according to the Holy Scriptures, having by the Insolence and ' Impetuosity of those who stil'd themselves ' Bishops, tho' either depos'd, or unduely ordain'd, being hitherto defeated, as the most ' illustrious

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illustrious *Leonas* and *Lauritius* could witness;
 the *Acacians* did hereby signify that they ap-
 prov'd the *Antiochian Creed*, desiring at the
 same time, that both the Terms *ὁμοούσιος* (*Con-*
substantial) and *ὁμοιόσιος* (*like in Substance*)
 might be abrogated as Unscriptural, and
 that the latter Doctrine of *ἀνόμιος* (*unlike*
the Father) might be anathematiz'd, and the
 Assertours of it excommunicated; for that
 the Son was to be acknowledg'd like the Fa-
 ther in the sense of the Apostle's Words, *that*
he is the Image of the invisible God, after
 which follow'd their Creed declaring Je-
 sus Christ to be God, the Word, the Only-
 begotten of the Father; begotten without a-
 ny sort of Passion and before all Worlds, and
 that by him were all things made in Heaven
 and in Earth, Visible and Invisible, and that
 he was made Man, and suffer'd for our Sins,
 &c. and that according to his Promise he
 sent the Holy Spirit; whom he call'd the Pa-
 raclete; and by whom he sanctifies all Chri-
 stian People; and that whoever propagates
 or professes any other Creed or Faith besides
 or over and above this, is pronounc'd and
 shall be reputed an Alien from the Catholick
 Church. This all the *Acacians* subscrib'd.
 But *Sophronius* of *Pompeiopolis* stood up, and
 urg'd that this broaching so many new Forms
 of Faith would leave them none at all in the
 conclusion, and undoubtedly it had been well
 for the Church if this Argument had induc'd
 these People long before to acquiesce in the
 Council

Council of *Nice*. The next day, which was the fourth, *Acacius* observ'd that there would be no more harm in departing this time from the *Nicene* Creed than there had been in qualifying and reforming it so often before; to which *Elenfius* of *Cyzicus* reply'd, that their Business there was not to learn or receive a new Faith, but to vindicate and confirm the Standard they had already; meaning the *Antiochian* Creed: As if the Bishops of the *Antiochian* Council had not been guilty of the same Impiety and *Parricide* against the *Nicene* Fathers; and that too, notwithstanding they had receiv'd their Ordinations from them, as from Catholic and Orthodox Bishops. In the next place, the *Silvanists* put the Question: *Wherein the Father was like the Son*. The *Acacians* told them, only in *Will*; Themselves asserted a Similitude of *Substance*, objecting it to *Acacius*; that he had formerly maintain'd the same in his Writings; to which *Acacius* answer'd that no Man's Books were to be his Judges. And when they had wrangled out the day in this Dispute, *Leonas* dismiss'd them, and, [tho call'd upon,] refus'd to come near them any more [upbraiding them with their Divisions, and alledging that his Commission did not oblige him to concern himself with them or their Business any longer than they agreed among themselves. But the true Cause was his Affection to the *Acacians*, and some of them were found in his House by the Messengers that came

came to desire his Presence.] So that it is no wonder this* Conduct of *Leonas* pleas'd the *Acacians*, or that the follow'd his Example in absenting themselves. But yet the *Silvanists* hang upon their rear, and cite *Acacius* to assist in the Matter of *Cyril of Jerusalem*, who having been || deposed for Contumacy in not appearing upon several Citations which he durst not obey, had, contrary to Canon, appeal'd to the Emperour, but now referr'd himself to the Judgment of this Council; to which several Bishops of the *Acacian* Side were also requir'd to render themselves. None of the Parties cited appearing, [after they

S. L. 4. c. 22. had dally'd with the Council some time, between demanding a Conference in *Leonas's* house, and insisting that they had such a Commission from his Majesty as constituted them a Judicatory Superiour to those who cited them,] the Council depos'd *Acacius* himself, *George of Alexandria*, *Uranus of Tyre*, *Theodulus of Charetapa*, *Theodosius*

* Theodorit (*L. 2. c. 26.*) says *Acacius* quitted the Council, because *Cyril* would not submit to leave it, at his Motion; that he went off to *Eudoxius*, assur'd him of all his Interest and Assistance, bad him turn his Back upon the Council, and brought him to the Emperour at Constantinople.

|| See *St. Cyril* vindicated as to this and other things, by the learned *Dr. Cave*, in his Second Volume of *Lives*, and by the learned *Mr. Milles* in the Preface to his Edition of that Father's Works.

of

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of Philadelphia in Lydia, Evagrius of Mitylene, Leontius of Tripolis in Lydia, Eudoxius and Patrophilus, and they pronounc'd Asterius, Eusebius, Abgarus, Basilicus, Phabus, Fidelius, Eutykins, Magnus and Eustathius, Excommunicate, 'till they should recant. Then in the room of Eudoxius they constitute Anianus Bishop of Antioch; who being seisd by the Acacians, and deliver'd up to Lernas and Lauricius is banish'd. Against this Usage the Silvanists present their Protestations to those two Officers, and when they found the Grievance was not like to be redress'd that way, the Complainants went to Constantinople to the Emperour himself, [and with them ten S. L. 4. c. 23. Deputies to represent things to his Majesty, according to his Command aforesaid.] But the Acacians had been too nimble for them, and made his Majesty believe* that their Adversaries had exploded his own dear Consular Creed; which provok'd him to some Severities, and had like to have brought worse upon them. [Tho the truth of it is, the Acacians had S. L. 4. c. 23. his heart, being recommended to his best Affections by the Men of Interest at Court, whom they either found their Friends, or else made them so, corrupting some with Money, and drawing-in others with fine Words and celebrated Names. Acacius himself was a

* So I understand this place with Valesius.

Man of Character, of excellent Parts and indefatigable Assiduity. He was *Ensebius's* Successour, as he had been his Scholar, and (by the way) thought that a sufficient Reason to pretend to more Learning than other People.

The Deputies of both Councils and all the Bishops being assembled that were then in the City, *Honoratus*, the Governour of it, assisted by several Senatours, is order'd first to take cognizance of *Actius's* Cause; and then the Emperour, and the Chief of his Ministry and Magistracy with him, try it over again, and, in the conclusion, condemn him for an Heretick. When the *Acacians* found themselves disappointed, for they had contriv'd to make his Majesty think them ignorant of *Actius's* Devices, and at the same time to bring the Controversy before the Emperour and his Privy Council in hopes that the Sophistry and Rhetorick of the Defendant would prevail, they declar'd in all haste for the *Ariminum* Confession, and demanded the Subscriptions of the *Seleucian* Deputies to it; Who professing, that they would never let go the Word *Substance*, the *Acacians*, for their satisfaction, very solemnly declar'd themselves ready to condemn the Heresy of *Unlike in Substance*, and withal that they most cordially embrac'd the *Ariminum* Creed, where the Word *Substance* was omitted; and the reason they gave for it was, because with *Substance Consubstantial* must of course be dropt; which the Authority of the Council of *Nice* had render'd so sacred to the Western Church. And the Emperour,

Emperour, as well out of regard to the Number of the Bishops in the Council of *Ariminum*, as because he thought* *being in the Form of God*, which is a Scriptural Expression, was equivalent to *Consubstantial*, a Word not found in Scripture, commanded the *Seleucian* Bishops to subscribe that Creed, and would not give over disputing with them 'till they did it. And now the *Acacians*, having thus artfully work'd-up their Plot, form a new Council of fifty Bishops, including those whom they thought fit, upon this occasion, to call into their Assistance, *Maris* of *Chalcedon* and the rest of the *Bithynians*; and they confirm the *Consular Creed*, adding, 'That
' no mention ought to be made, not only of the
' *Substance*, but of the *Hypostasis* or *Personality*
' of the Father, Son, and Holy
' Ghost; [with an abrogation *S. L. 4. c. 24.*
of all former, and a prohibition
of all future Creeds.] This *Confession* was embraced by *Ulfila* Bishop of the *Goths*; who 'till now was true to the *Nicene*, which had been subscrib'd in that Council, by his Predecessour *Theophilus*. And this *Constantinopolitan Creed* was the ninth since that.

Here it will be very well worth our while to halt a little, *T. L. 2. c. 27,*
and look back to *Acacius's* Arrival at *Constantinople*, when he *28, 29, 30.*

* This I conceive to be meant by those Words, ἐν ἰσο-
στάσει καὶ ἡ ἀναμείψω ὀνόματι τὸ ὁμοιον.

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left the Bishops at *Seleucia*, because *Theodorit* gives us a more * perfect Relation of *Actius's* Condemnation than our other two Historians, and besides he has painted *Eudoxius's* Knavery to the Life. He tells us, that when *Acacius* had by his Lies and Invectives incens'd the Emperour to a high degree against the Council, and render'd *Cyril* more especially odious to him, by the Story of the Sacred Vestment, (of which again hereafter) his Friends at Court perswaded the Emperour to summon Ten of the Principals in the Council, not the whole Assembly, to avoid the Inconveniencies of so great an Authority if they should happen to be Unanimous. Accordingly *Eustathius*, *Basil*, *Silvanus*, and *Elenus* with six others were sent for; and this Committee press'd the Emperour to let *Eudoxius's* Principles and Manners be first enquir'd into. But the Emperour, at the suggestion of *Eudoxius's* Friends, will have matters of Faith take place; upon which *Basil* presuming, in confidence of his usual Intimacy and Freedom with his Majesty, to tell him he seem'd to be contriving the Subversion of the Apostolick Faith, his Majesty, in much passion, reply'd, the Combustion was bad enough already, without his Breath to make it worse, and so enjoin'd him Silence. Then *Eustathius*, producing *Eudoxius's* Creed, told his Majesty, since it was his Pleasure to have matters of Faith con-

* And a Different, as the Reader will soon find.

sider'd,

sider'd in the first place; he humbly desir'd that Paper might be read. The Emperour consented, and having heard out all the Blasphemy of it, among the rest his wonderful Argument, *Productions express'd in different Terms imply the Producents to be Substantially distinct and different from one another; But the Term Of Whom, and the Term By Whom are different Terms; Therefore God the Father, of whom are all things, is distinct and different in Substance from our Lord Jesus Christ by whom are all things,* he ask'd *Eudoxius*, in a great Passion, whether he was the Authour of that Confession. *Eudoxius* deny'd it, and laid it upon *Actius*; Who being brought into the Presence, and ask'd the same Question, was proud to own it, as being, he thought a Performance which would infinitely oblige the Emperour, but it seems he met with a reward of a very different nature from what he expected, and that was the Sentence of Banishment. *Eustathius* still insisted ' that this was ' certainly *Eudoxius's* Faith; that *Actius* living ' in his House (where, it seems, *Eunomius* ' and he were, at that time, very kindly entertain'd, and led an idle, luxurious Life,) had ' thrown it into Form for him; at least that his ' having been admitted, and, as far as appear'd, ' he only, into the great Secret of the Author's ' Name plainly shew'd he had a share in it. The Emperour said all this amounted to no more than Conjecture and Probability. *Eustathius* then desir'd *Eudoxius* might clear the Doubt by anathematizing *Actius's* Paper; and the

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the Emperour commanded him to do so, but could not presently bring him to it, whilst he try'd for some time, to shuffle and dally it off; till the Emperour told him, in plain Terms, if he trifled any longer, he should follow *Aetius*; and then he presently anathematiz'd his beloved Heresy, but without any Quarrel with or ill Will to it, for he sollicitated and bustled for it afterwards as vigorously as before. And now *Eudoxius* thought it was his turn to challenge Concessions, and so he moves that *Eustathius* may be oblig'd to condemn the Word *Consubstantial*, as being Unscriptural. *Sylvanus* replys, that he and his Partizans ought, for the same reason, to renounce those Terms, *a Creature, of that which was not, of another Substance*. * The Emperour clos'd with this, and commanded the *Eudoxians* to do it; but that not sufficing, he threaten'd and frighted them into a Compliance: After which it is no wonder that they renew'd *Eudoxius*'s Motion with double vehemence. || *Silvanus* very rightly argued, *If God the Word had no beginning of Existence, if he is not a Creature, nor of another Substance from the Father, then he is Consubstantial with the Father,*

* In like manner he compell'd the Bishops, in a Council, at Antioch to condemn the Terms *Consubstantial* and *Of another Substance*. Theodor. L. 2. c. 31.

|| See Relig. and Loy. (Part 1. pag. 524.) beginning at those words, Thus after all our tedious and long Travel, are we just where we were at the beginning, for this was the very Argument approv'd by the Council of Nice for settling the word *ὁμοούσιος*, &c.

who

who begot him. But their Antagonists over-
 rul'd all this with clamorous repetitions of
 their Demand; and the Emperour let *Silvanus*
 and his Brethren know, if they did not yield
 to it, he would turn them out of their Bishop-
 ricks: Which Menace produc'd this observa-
 ble Answer from them, *It belongs to your Maje-*
sty to inflict on us what Secular Punishments you
please; but we are the proper Judges of all Spi-
ritual Matters; and by the Grace of God, we will
never prostitute or give up that Faith which was
once deliver'd to the Saints. So happily were these
 Men constrain'd not only to have recourse to
 that Faith against which, and the Professours of
 it, they had made such a long and vigorous op-
 position, but to protest against those Uncatho-
 lick and Schismatical Principles, Pretences and
 Practices, which themselves had so much en-
 courag'd and promoted to obtain their own
 Ends.

This Resolute Deportment however made
 no Impression upon the Emperour; who yet,
 on the other side, was so true to the Indigna-
 tion he had conceiv'd against *Aetius*, that he had
 him formally condemn'd *in scriptis*; and he
 found the Blasphemer's Disciples as ready as
 himself to cry shame on their dear Master;
 As they did, particularly, in a Synodical Epi-
 stle they sent to *George of Alexandria*. There
 they tell the Usurper, ' They had very justly
 ' degraded and excommunicated his Deacon
 ' *Aetius*, for his abominable Writings, and the
 ' dismal Calamities he had brought upon
 P the

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the Church; that they had prohibited the
 reading of that prophane, unprofitable Miscel-
 lany, his Epistles; and pronounc'd him and
 his Followers *Anathma*, if they persisted in
 their Atheism; that nevertheless there were
 some amongst themselves, upon whom hi-
 therto neither angry nor friendly Expostula-
 tions, neither gentle Exhortations, nor ear-
 nest Importunities had prevail'd to con-
 cur with them in these Resolutions; particu-
 larly *Serra*, *Stephen*, *Heliodorus* and *Theophilus*,
 tho as for *Serra*, he had inform'd them that *A-*
etius was not ashamed or afraid to pretend
 to new Revelations, and those even such ex-
 traordinary ones as God had never vouchsaf'd
 to the Apostles themselves; lastly, that, all
 other Methods proving ineffectual, they had
 been oblig'd to declare the Non-subscribers
 Depriv'd and Excommunicate, if they did
 not come into their Measures within the term
 of six Months; and they conclude with re-
 quiring him, in the matter of Communion,
 to conform himself to their Decrees.

Ennomius was so great an Admirer of *Aetius*,
 that in his Writings he calls him *the Man of God*;
 and yet, at the same time, was so much in the
 favour of those who had voted and sign'd
Aetius's Condemnation, that he receiv'd his E-
 piscopal Ordination from them. Which when
 he had obtain'd, *Eudoxius*, who knew very
 well the Zeal of the People of *Cyricus* for the
 Faith, and how much the Emperour abhorr'd
 the notion of the Son's being a Creature, ad-
 vis'd

vis'd *Eunomius* (e'er this advanc'd to that Bishoprick) to cover his Doctrine, and reserve it for a better opportunity, when they might not only instruct the People, but force them to receive it. Accordingly *Eunomius* disguis'd his impious Hypothesis with great Subtilty and Success, 'till some Learned Men, who perceiv'd his Drift, came, upon a Visit to him, and giving broad hints as if they were Hereticks in their Hearts, not only got his true meaning out of him, but engag'd him to publish it frankly and openly in his Sermons, which he had no sooner done, but they drew up a Charge against him, and gave it in to *Eudoxius*; and he rejecting it, they represented it, and *Eudoxius*'s Partiality too, to the Emperour himself; who commanded *Eudoxius* to call *Eunomius* to account, and if what was alledg'd against him were prov'd, to deprive him. *Eudoxius* notwithstanding, tho' continually teas'd by the Prosecutors, warded off the Blow as long as he could from his dear Brother, but they renewing their Complaints at Court, and the Emperour threatening to banish him if he neglected any longer to obey his Commands, he sent *Eunomius* word that he must leave *Cyzicus*, and might thank his own Folly for it, in not following a Friend's Advice. *Eunomius* accordingly withdrew, but not without bitter Invectives against *Eudoxius*, as who had abus'd and betray'd both himself and *Aetius*; and upon this Provocation, * he form'd his own Sect out of

* Socrates (L. 4, c. 13.) dates *Eunomius*'s Separation from *Eudoxius*, and setting up for himself, much later, un-

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der Valentinian and Valens. Sozom. (L. 6. c. 26.) does not determine the time, tho' he relates the Fact within the History of that Reign. How far their Account of this Affair differs from this of Theodorit, will appear when we arrive at those times.

those who so much resented his ill Usage that they would have nothing more to do with *Eudoxius*. How little there was of Principle, and how much of Ambition and Pride in *Eunomius's* Designs appears from his presuming to consecrate Bishops and Presbyters after he had been Synodically Depriv'd, tho' he could not find in his Heart to stand by his Man of God; after the Emperour had condemn'd him to Banishment.

* About this time it was that the great *James of Nisibis*, formerly mention'd, preserv'd that City from falling into the Hands of *Saper King of Persia*. He had besieg'd it seventy days, and having try'd, in that time, all the ordinary Methods and Engines against it to no purpose; he stopp'd the course of a River which run thro' it, and by throwing up vast Mounds to receive it, rais'd the Water to such a prodigious height that the Violence of the Torrent, as soon as he gave it passage, broke down the Wall, first, on the side where the River us'd to flow into the City, and afterwards over-against it. Upon this he thought the place his own, and lay quiet that day, waiting the subsiding of the

* See Vales. upon Theod. B. 2. c. 30. n. 4.

Water, and the drying of the Mud, and the next day march'd up with his whole Army to the Walls, in order to enter the Breaches, but found them, to his Amazement, repair'd, and withal such a brisk Reception from them, that he was forc'd to retire ; a miraculous Turn of Affairs , which nothing but God's extraordinary Blessing upon the Prayers of *James*, in enabling the hands of the Garrison and Citizens to rebuild so soon what the Enemy's Stratagem had overturn'd, could have produc'd. Nor was *Sapor* less surpris'd at what presented it self to his View , at the same time, upon the Ramparts ; a Man adorn'd with the Imperial Robes and *Insignia*, which he taking to be *Constantinus* devoted those to Death, who had told him the Emperour was at *Antioch* , But they standing to it, that their Information was true, Then, said their Master, 'tis God that is fighting for the Romans, and, at that instant, the Wretch, in a frantick Fury, shot up an Arrow with all his strength towards Heaven ; which, it seems, brought down his Confusion along with it, for now *James*, at the Solicitation of *Ephraim Syrus*, came-up upon the Wall, to imprecate the Divine Vengeance upon the *Barbarians* : Whom when he saw so numerous , he was touch'd with Tenderneſs and Pity, and instead of any Judgments upon their Persons. only pray'd for Swarms of Gnats to disappoint them in their Purpose. And God was pleas'd immediately to answer that Prayer by sending down a prodigious Flight of those Insects, which entring

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into the *Probosces* of the Elephants, and the Ears and Nostrils of the Horses, &c. so fretted and stung them, that they put the whole Army into all the disorder imaginable, and not only flung or overthrew their Masters, but run away from them as fast and as far as their Legs could carry them; and so the *Persian* was oblig'd to raise the Siege.

But to return to the Synod at *Constantinople*; when the *Acacians* had now improv'd the Faith to some purpose, and work'd their Creed into the Shape and Latitude they desir'd; they sent it to the Western Bishops that
S. L. 4. c. 26. were still at *Ariminum*, [nay and into all the Provinces of the Empire,] with the Authority of an Imperial Edict to banish all Non-subscribers; [the consequence of which was
S. L. 4. c. 26. Confusion, and Tumult, and Persecution all over the World; whilst Christians were as ill-us'd by Christians, or at least by those who call'd themselves so, as they had formerly been by the Heathen Emperours themselves.]

Not that the Catholics were the only Men who smarted under the Rod of these new Inquisitours; For, in truth, they did not spare their new Adversaries; nor is it any wonder they us'd them roughly enough, seeing neither Party were so angry, nor pretended to be, with the Opposite,|| upon the score of their

|| But yet to do them justice, 'tis certain (as Relig. and Loy. observes Part 1. pag. 524.) that upon *Silvanus* and *Basil's*

Basil's acknowledging the Son to be of the Substance of the Father, Athanasius own'd Friendship with them (and as many as joyn'd with them) and gave them the Title of Brethren. But it is to be fear'd that but few of those who sided with Macedonius came into that ingenuous Confession; and that at least some People who did; particularly Eustathius of Sebastia, (if he was one of those who did) fell off from it again. As for Macedonius himself, 'tis certain he never came nearer to the true Catholick Faith than the Antiochian Creed, and advanc'd so far only in spight to the Acacians, and into what barefac'd Blasphemy against the Holy Ghost he run out afterwards, the Reader will soon see.

Differences in Faith, as for other reasons, and upon other Exceptions. And some of these together with the high Displeasure the Emperour had now conceiv'd against *Macedonius* and his Friends, easily induc'd the *Acacians* to return them their Compliment;

[and so, after they had, no S. L. 4. c. 24. doubt, very unwillingly, and purely to keep the Emperour's good Opinion, declar'd *Actius* an ostentacious Wrangler, an Atheistical Scribler, and a bold Incendiary, and stript him of his Deaconship, they go on to more agreeable business;] and, for various Crimes and Misdemeanours they depose, among others, [and not only depose,

but drive immediately out of S. L. 4. c. 15. Constantinople,] *Macedonius*, *E-*

leusius of *Cyzicus*, *Basil* of *Ancyra*, [*Heortasius* of *Sardis*,] *Dracontius* of

Pergamus [*Silvanus* of *Tarsus*] S. L. 4. c. 24.

Neonas of *Seleucia*, *Sophronius* of S. L. 4. c. 24.

Pompeopolis in *Paphlagonia*, *El-*

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pidius of *Satala* in *Armenia*, *Cyril* of *Jerusalem*,
and *Eustathius* of *Sebastia*.

S. L. 4. c. 24. [What they insisted on in their
Process against these Bishops
either concern'd them all alike or was particu-
lar and personal. In common, they were pro-
nounc'd Disturbers of the Church's Peace and
Violaters of her Canons; As to particulars;
how obnoxious *Macedonius* was, may appear
from what has been told of him before; *Basil*
was accus'd of several Acts of Inhumanity to-
wards the Clergy; and of interpoling his Au-
thority and Interest in behalf of *Actius* and his
Companions, even in defiance to the Empe-
rour's expresse Commands, as well as in an in-
solent Contempt of his Collegues; of stirring
up the *Sirmian* Clergy against *Germinius*, and
representing him, and *Ursacius*, and *Valens*, as
Men not fit to be communicated with, at the
same time when he was in communion with
them, and afterwards denying this upon Oath,
and when the Perjury was prov'd upon him,
putting it off with a Quibble; again, of setting
the Churches of *Illyricum*, *Italy*, and *Africk* in a
flame; of forcing a Servant to bring a false
Information against her own Mistress; of ad-
mitting a notorious Adulterer to Baptism, and
afterwards giving him Orders; of not excom-
municating † a certain Mountebank for sever-
al Murders; of obliging himself, at the Al-

† See *Vales.* upon the place.

tar, under dreadful Imprecations, and imposing the same Obligation upon his Clergy, for fear some of them should accuse him, that they never should make any Discovery to the prejudice of one another: *Eleusius* was depos'd for ordaining a Fellow, that had been a Priest of *Hercules*, and was a Wizzard, but pretended himself a Convert to Christianity; and for not putting him out of Communion, when he knew what he was; and for ordaining some People who were under Censure from *Maris* of *Calcedon*. *Heortasius*'s Ordination was vacated, as wanting the Consent of the *Lybian* Bishops; and *Dracontius*'s, because there was a Translation in the case. * *Silvanus* was depriv'd for being a Principal in all the opposition they had met with both at *Selucia* and *Constantinople*, and ordaining *Theophilus* over the Church of *Castabala*, whom the Bishops of *Palestine* had already ordain'd Bishop of *Eleutheropolis*, and who had taken an Oath never to leave it for another See without their Consent. *Sophronius*' Indictment run upon Knavery, Exaction and Sacrilege, together with his Contumacy in not appearing 'till after three Citations, and then appealing to foreign Judges.

* 'Tis to be observ'd that their Charge is very short against *Silvanus*, and not so heavy as against some others; which argues that *Theodorit* did not altogether compliment him when (L. 2. c. 26.) he gives him the Title of ὁ δαυμάσιος, that great Man.

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The Charge against *Neonas* was his ambition to have *Annianns* ordain'd Bishop of *Antioch*, in his Church; and his consecrating some People Bishops, who were absolutely unacquainted with the Scriptures and Canons, and who being obnoxious, in their Circumstances, to the lash of the Civil Power, were, afterwards upon occasion, tempted to declare they preferr'd the Advantages of their former Condition to the Episcopat without them. Against *Elpidius* it was alledg'd that he had been a sawcy, turbulent Mutineer; that he had taken upon him uncanonically to restore one *Eusebius*, a depriv'd Presbyter; and made a Woman a Deaconess, who had been excommunicated for Cheating and Perjury. *Cyril* of *Jerusalem* had incurr'd their Displeasure by communicating with *Eustathius* and *Elpidius*, and this too tho they were declar'd Enemies to the Decrees of the **Melitine* Synod, in which he had been a Party; and by joyning himself to *Basil* and *George* of *Laodicea*, after his being depos'd in *Palestine*; where he and *Acacius* falling into a Dispute about Metropolitick Preeminence, which the former challeng'd as Bishop of an Apostolick See, and objecting Herely to one another, which so much the more affected *Cyril* as well as

* In this obscure Synod (which was held about three Years before the Constantinopolitan) *Eustathius* of *Sebastia* had been depos'd. See *Vales.* upon *Soz.* B. 4. c. 24. n. 6. and *Du-pin*, in the Councils of the 4th Cent.

Acacius

Acacius, because as the latter pass'd for a rank *Arian*, so the former had * list'd himself among the *Homoiusians*; *Acacius*, packing a Council as sound in the Faith as himself, and every way fit for his purpose, had distanc'd his Antagonist, and had him depos'd and expell'd too, upon this Allegation, that, in a time of Famine, for want of Money to keep the poor People that apply'd themselves to him from starving, he sold the Furniture of his Church; and among other things || a Vestment, which was afterwards found upon the back of a Stage-Player. This is what I have heard; but notwithstanding these Deprivations *Cyril* recover'd his Throne [in the Reign of *Theodosius*,] after it S. L. 4.c. 30. had been successively fill'd by *Herennius*, *Heraclius* and *Hillary*. *Eustathius* of *Sebastia* lost his Bishoprick for his Contempt of, and Activity against, the *Melitine* Synod; and

* Theodor. (L. 2. c. 26.) makes him very Orthodox.

|| Theodor. (L. 2. c. 27.) says this Vestment was Cloth of Gold, and given to the Church of Jerusalem by Constantine the great, to be worn at the administration of Baptism; and that the Player, who was dancing with it, fell down, and lost his life by the fall. At the same time he is so just to St. Cyril as to let us know that this, among other Stories of his profess'd Enemy, was a lie; for so undoubtedly we ought to understand the word *οὐκ ὀρθόδοξα*, as Valesius does, and in his 2d Note upon this Chap. very rightly observes from the Passage before us the Antiquity of proper Vestments in the administration of Divine Offices.

for

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for arrogating an Authority to censure and judge others, tho himself a Criminal, and an old one; for he had been excommunicated, when a Presbyter, by his own Father, * *Eulalius* of the *Cappadocian Casarea*, and afterwards by a Synod at *Neocasarea*; then he had been depos'd by *Eusebius* of *Constantinople* for failing in his Duty; in a Synod at *Antioch* he had been convicted of Perjury, and depos'd again in the † Council of *Gangra*,] where also there pass'd a Condemnation upon his pernicious Doctrines and Practices; which were prohibiting Marriage, and occasioning several Separations between Persons already marry'd [and so betraying them into the Sin of Adultery;] Obliging his Disciples to abstain from || certain Meats, and encouraging *them to communicate privately at home; Seducing Servants from their Masters in order to their Spiritual Advantage and Perfection; Affecting an odd

* See *Vales.* on *Soz. B. 4. c. 24. n. 5.*

† *Socrates* (*L. 2. c. 43.*) places this Council after the present one at *C. S.* but the learned *Annotatour* has evidently shew'd his Mistake in his 5th Note upon that Chap.

|| *Soz.* (*L. 3. c. 14.*) says from Flesh.

* Unless, with *Vales.* we should rather understand this Article of his Discipline as confin'd to his Unmarry'd Followers, or the Separated, if Marry'd; whom it is probable he suppos'd to be upon that account such privileg'd and consummated Saints, that Publick Communion with his other Friends would but contaminate them.

Singularity in his Garb, and imposing a peculiar Livery upon his Tribe; Requiring the Women to be shorn, [and putting them in an Humour of wearing Mens Cloths;] Forbidding the Observation of all Fasts appointed by the Church, and prescribing every Sunday to be observ'd as a Fast; not allowing any Prayers to be said in any house where there were marry'd People; and making it an abomination to receive Sacraments or Benedictions from the hands of a marry'd Priest. [Yet there are those who clear him of this Charge, and lay it upon some of his Followers, and say that the Synod of *Gangra* commanded them to renounce these Errors and Enormities upon pain of Excommunication. [This *Eustathius* is said to have instituted the first Monastick Societies in *Armenia*, *Paphlagonia* and *Pontus*; to have compos'd them a Disci-
plin with his own Pen, and to have succeeded so well in it, that the Book entituled the *Ascetic*, and commonly ascrib'd to the Cappadocian *Basil*, is by some People suppos'd to be his. After the Synodical Condemnation of his Doctrines, to shew it was not Affectation and a Spiritual Pride, but a † Disciplinary Zeal,

† πολλή ἀνελευσία in the Original. But whatever Apologies or Palliations may be offer'd in his Favour, and notwithstanding the learned Cardinal's Duplicate, I am persuaded with *Valesius* that he liv'd and dy'd a rank Heretick.
that

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that led him into these unaccountable Measures, he resum'd the common Sacerdotal Garb.] He had a Tongue so persuasive and captivating, without elocution, that he reclaim'd not a few profligate Debauchees and common Prostitutes; and 'tis reported of him, that once, when his endeavours that way fail'd in the case of two Persons who had undertaken a State of Virginity, he told them, with a deep and dismal Groan, he was sorry he had not Eloquence enough to restrain them from such unlawful Embraces, after his Discourses had had such an effect upon a certain marry'd Woman, that she had ever after deny'd her self even the Liberty which the Divine Law allow'd her.]

The Man that came into *Eustathius's* Place was *Meletius*, one of the Subscribers to the *Acacian* Creed at *Seleucia*, and who afterwards succeeded *Endoxius* in the Chair of *Antioch*, [being elected by the *Endoxians*, who

S. L. 4. c. 28. knowing his excellent Parts and Qualifications promis'd themselves that the Industry and Authority of so extraordinary a Man would soon bring over to them all who differ'd from them, and particularly the *Eustathians*, who were Assertours of the *Nicene* Faith.] But, it seems, they were strangely mistaken, for he had not been long amongst them before he publicly preach'd up that Faith himself; [Which, as

S. L. 4. c. 28. the Story goes, so disturb'd and exasperated his Arch-deacon, that he run to him, and clapt his hand upon his

his mouth But *Meletius* inculcated the same Doctrin with his hand, by first holding up three fingers, and then only one. Upon this, the Arch-deacon releasing his Lips and seizing his hand, he declar'd himself more expressly and loudly than before. and so still as his Adversary debarr'd him the liberty of one sort of Language, he asserted the true Faith in another, 'till the *Eustathians*, who came to hear him, not, as others, for curiosity, and upon the Inducement of his Fame, but because it had been whisper'd that he was a Friend to the *Nicene* Faith, set up a Shout, and return'd him their thanks and applause; whilst the *Arians* were utterly confounded, and the *Eudoxians* so enrag'd, that they made him leave the City; but afterwards they recall'd him upon a Presumption that he either was or would be reconcil'd again to their Opinion; Which being found to be groundless, the Emperour gave Order for his Banishment, and had *Euzoïus* ordain'd into that Chair. And from that time those that adhered to *Meletius*, renouncing the *Arian* Heresy and Communion, became a distinct Body by themselves; the other Orthodox Christians refusing to communicate with *Meletius*, because his own Ordination and his People's Baptism had been *Arian*. And thus was the Church of *Antioch* split into two Communions, while both Parties were perfectly agreed in the same Faith.†]

† Theodorit tells us (L. 2. c. 31.) that the Orthodox Antiochians did not form themselves into a distinct Communion

nion for thirty Years after the Expulsion of Eustathius, but when they saw things grow worse and worse instead of mending, the Professours of the Catholick Faith most insidiously and inhumanly oppress'd Meletius expell'd, and Euzoius, that most infamous Arian, put in his place, then they thought it high time to apply to themselves that Command of God to Lot, Escape for thy Life ; and remember'd that it was their Duty, if their right Eye offended them, to pull it out, and cast it from them. But then let the Reader observe that by Orthodox Antiochians ; in this Passage, Theodorit must mean only such Christians, who being otherwise Orthodox, were by a mistaken Charity, induc'd, for so many Years, to close in with the Communion of the State-Intruders, hoping still matters would mend, till they saw Meletius ejected ; and such a bare-fac'd, notorious Arian as Euzoius put in his place ; not of those entirely Orthodox and Catholick Christians, the Eustathians, who did not forsake the Communion of their rightful Bishop, even after Meletius had declar'd for the Son's Consubstantiality, till Eustathius resign'd to him (concerning which read Historical Collections of Ecclesiastical Affairs, London Printed in the Year 1696. p. 3. &c.) and accordingly, we find Theodorit, afterwards, L. 3. c. 4. expressly distinguishing the old Communion of the Eustathians from the new one of the Meletians, tho' Both (says he) asserted the same Creed ;
 καὶ ἵν' μὲν τῶν κακείνων μίᾳ ἡ ὁμολογία τῆς πίστεως.

What we find in *Theodorit* concerning this Promotion of *Meletius* and these Consequences of it, tho in the main, it agrees with the preceding Relation, yet it varies from it in many material Circumstances. [He T. L. 2. c. 31. says that the See of *Antioch* having been vacant from the time of *Eudoxius's* Expulsion to the sitting of the Council at *Antioch**, it was resolv'd in that

* In the Year 360 or 361.

Council that a Bishop of *Antioch* should be forthwith ordain'd, and then consulted and transacted with about Matters of Faith. *Meletius*, an *Armenian* Bishop; who had left his Flock because they would not be govern'd by him, was the Man who had the good wishes of the Orthodox, and whom the *Arians* solicited the Emperour to make choice of. The latter lik'd him, because they thought him a Brother, and, as for the breach of any Canon against Translations, the Cause would justify it; the former, because they knew him to be a Man of great Integrity and Piety, and theirs intirely in Principles. Wherefore both very chearfully giving their Votes for his Election in Writing, their Subscriptions were deliver'd, *in rei memoriam*, into the hands of *Eusebius* of *Samosata*. And so the Emperour, then at *Antioch*, sends for *Meletius*, and not only all the Christians, both Clergy and Laity, go out to meet him, but even the very Jews and Heathens too. When he was arriv'd, the Emperour requir'd him, and some others, to expound these Words to the People, *The Lord created me the Beginning of his Ways for his Works*. *George* of *Laodicea*'s Explication was rank Heresie. *Acacius* of *Cesarea* gave the Text a more tolerable Turn, but did not come up to the true and Apostolical Sense of it; Which *Meletius* very boldly deliver'd, and very judiciously stated. And the People not only expressing a loud and universal Approbation of his Comment, but beseeching him to make it more compendious, he held

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up three of his fingers, and then drawing-in two of them, utter'd that Divine Proposition, *τὴν τὰ νοούμενα, ὡς ἐνὶ δὲ διαλεγόμεθα* *We conceive Three; and we assert those Three to be in One**. And now the Hereticks, thus caught, stigmatize him with the Name of *Sabellian*, and get him sent away into his own || Country, and then put the Emperour upon demanding the Subscriptions from *Eusebius* of *Samofata*, which he did by a Messenger, whom he dispatch'd away Post on purpose to him; and receiving this Answer, *I cannot deliver up that Record but into the hands of the same Assembly from whom I received it*, was highly incens'd, and sent a second time, letting him know that he had order'd his right hand should be cut off, if he refus'd again to part with the Subscriptions; tho in truth he had not, only he design'd to scare him into a resignation. But the holy Man was so far from being concern'd, that he stretch'd out his left hand with his right, and said he was ready to lose both rather than part with that Sacred Register, which contain'd such clear and pregnant Proof of the Villany of the *Arians*. And there was so much of true Christian Courage and Constancy in his purpose, that the Emperour himself could not chuse but admire it.]

* See Vales. upon Theod. B. 2. c. 31. n. 3.
 || Armenia.

[Yet neither that, nor any other, was an Argument strong enough to effect any Change in the Emperour's Resolutions; Who had now gratify'd his inconstant and passionat humour by introducing a new Set of Bishops, or in plainer Terms, another Gang of Usurpers. In particular *Basil's* Chair was fill'd by one *Athanasius*; *Eunomius* stept into that of *Elenus*;] and in the room of *Macedonius* the Council constituted *Endoxius*, translating him from *Antioch*, (or rather his Pretensions to it; for it does not appear that he ever took Possession again there, after his Expulsion) which by this time was grown as inconsiderable to him as *Germanicia* had been; and this in a most notorious contradiction to their own Rule in the case of *Dracontius*, whom they had depos'd for but a single Translation from *Galatia* to *Pergamus*. And then too, how great *Endoxius's* Merits and Qualifications were, appears from that ambiguous and ridiculous Distinction which is remember'd of him to this day, that the Father is *ἀσβεστὸς* and the Son *ἐυσεβὴς*, the Father *without Worship*, the Son *not so*; which occasioning a Tumult in the Church, he told the People his Meaning was that the Father worships no one; but the Son worships the Father; and this set them all a laughing. Such little prophane Sophistry and Quibbling was then apply'd to destroy the Faith and embroil the Church.

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Macedonius, furiously resenting his Disgrace, now strikes up a firm Friendship and League with the Bishops that had confirm'd the *Antiochian* Creed at *Seleucia*, and encourages them resolutely to abide by it; under the Title of the *Homoiusian* Faith; and accordingly from this time they publickly assum'd and asserted, as for a distinguishing Shiboleth or Badge, this spurious Term, which, it seems, before they had only us'd, occasionally, or in a private way; and were call'd by some *Macedonians*, by others *Marathonians*, from *Marathonius* of *Nicomedia*, it being disputed whether he or *Macedonius* were the Author of that Word. But *Eustathius* of *Sebastia* quitted this Combination, when *Macedonius* came to deny the Divinity of

the Holy Ghost, [ascribing no
S. L. 4. c. 26. more than an Angelick nature to him,] (whence he and his

Sect, were denominated by the Catholicks *ανευματισμοι* or *Fighters against the Holy Ghost*) and then *Eustathius* excus'd himself, for that tho he could by no means affirm the Holy Ghost was God, yet he could not tell how to call him a Creature. [Sozomen

S. L. 4. c. 27. tells us, that *Eustathius*, *Eleusius*, and all the other Bishops that had been depos'd at *Constantinople*, run to the same riot of Blasphemy with him, and by the exemplary Strictness of their Morals, the Gravity of their Deportment, and the Witchcraft of a persuasive and popular Tongue, made themselves a very numerous Sect; and further,

further, that, notwithstanding the *Arians* would not suffer the *Macedonians* to ordain their Master any Successour 'till the time of *Arcadius*, yet *Marathonius*, with the help of his Monks, (for he founded a Monastery at *Constantinople*, and then spent the remainder of his days in it) had so well consulted for the continuation of this Heresy, that in his time it was not extinct in that City.]

Having hitherto advanc'd so successfully in the prosecution of their Designs, the *Acacians* thought they might, as soon as they pleas'd, be safely angry with themselves for allowing the Son to be in any Sense like the Father; and therefore to remedy this Concession, (which they were impatient till they had renounc'd) a few of them met at *Antioch*, where they expung'd the word *ὡμοιου* (*Like*) and very frankly and expressly asserted, that the Son is altogether unlike the Father, not only in Substance, but in Will; and that he was made out of nothing. Upon which they, and the *Aetians*, being now professedly one, receiv'd, besides that of *Arians*, the two new Denominations of *Anomeans* and *Exucontians* from the Catholicks; By whom when they were ask'd how they came now to affirm, that the Son was absolutely unlike the Father, and made out of nothing, after they had confess'd in their Creed that he was God of God, they answer'd, by the suggestion of *George of Laodicea* (a Man who had never been acquainted with the Interpretations of *Origen* and the Ancients) that he was God

of God, because, as the Apostle says, all things are of God, and the Son of God is one of those all things; and that for this reason they had inserted those Words, *According to the Scriptures*, in their Creed. But notwithstanding all their Cavils and Evasions, they were so lamentably expos'd and reproach'd, that they were contented at last to take up with their *Constantinopolitan* Creed, and so retur'd home.

* about this time broke out the Heresy of the *Apolinaries*, the Father a Presbyter, the Son a Reader in the Church of *Laodicea*. They were Men of Learning, and had contracted an Intimacy with *Epiphanius* the Sophist; from whose Conversation (which, it was apprehended, might seduce them to Apostacy) when no Persuasions could restrain them, *George* their Bishop excommunicated them. This gave such displeasure, that in revenge they propagated a new Heresy, asserting that in the Human Nature of Christ there was neither a Rational nor an Animal Soul, tho afterwards they acknowledged that it had the latter, but maintain'd that the Divinity answer'd all the ends and supply'd all the Offices of the former. Others say, that being scandalis'd (or at least pretending to be

* Soz. (L. 6. c. 25.) says this Heresy, if it did not begin to appear; at least flourish'd later. He gives a more particular and better account of it and its Authours in the Reign of Valentinian and Valens; which shall not be forgotten, when we come to those times.

so) by *George's* Scepticism and Levity, who was sometimes an *Homoiousian* and sometimes a profess'd *Arian*, they voluntarily separated from him, and broach'd their new Opinions to get some Companions.

But tho the Vexation, which this Ecclesiastical War gave him, or rather he gave himself in taking wrong Measures to stop and quell it, had long ago, as well it might, exhausted *Constantius's* Patience; yet that which added so much weight as to break his Heart was the News he receiv'd, that *Julian* in acknowledgment of a very signal Victory he had obtain'd over the *Barbarians*, was proclaim'd Emperour by the Army. This overwhelm'd him so, that as he was upon his March against *Julian*, it put an end to his Life by a Fit of an Apoplexy; after he had some little time before been baptiz'd by † *Euzoius*. He liv'd fourty-five Years, and was Emperour thirty-eight, that is to say, thirteen Years as his Father's Colleague, and twenty-five afterwards. The last is the Number of Years assign'd to this Second Book: [Which yet we *S. L. 3. c. 14.* must not conclude, before we have done Justice to some of those many eminent Examples of a recluse Piety, which even these degenerate and unhappy Times afforded.]

† Theod. (L. 3. c. 1.) tells us he deeply repented upon his Death-bed of his having deserted the Faith of his Father.

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Now flourish'd the two *Macarij*, the one call'd the *Egyptian*, the other πολίτης or the Citizen, being a Native of *Alexandria*. Both of them were accomplish'd Christian-Philosophers, and fam'd for their Predictions and Miracles. 'Tis said the former rais'd a dead Body to convince a Heretick who deny'd the general Resurrection. For his uncommon Proficiency in the Discipline, whilst a Youth, he went amongst the Monks by the Name of παλαιόγυνος or the *Old-Young-Man*, and at forty Years of Age was ordain'd Presbyter. His Brother deny'd and mortify'd himself to such a degree, that his Beard did not grow for want of a natural Moisture in his Flesh to supply it. Besides these, there liv'd also at this time the great *Serapion*; and *Pachomius*, the Founder of the Society of *Tabennesius*, whose Discipline and way of Living was Singular; but conducive enough to the great ends propos'd of a Religious Life and a happy Death. His Followers cloath'd themselves with Skins of Beasts in imitation of *Elias*, to put them continually in remembrance of his Vertues, and the several parts of their Habit were so contriv'd as to be Monitory Emblems, ever inculcating such and such Duties. At first *Pachomius* follow'd his Philosophical Exercises, by himself, in a Cave; but afterwards, 'tis said, an Angel order'd him to look abroad into the World, and form a Fraternity, and deliver'd to him the Rules and Orders of it in a Table, which the Society shew at this day. Among these, it was specify'd, that every one should eat, and
drink,

drink, and work, and fast as much as he pleas'd ; only that the more he eat, the more Exercise and Labour he should be oblig'd to ; that they were to sleep, sitting, with their Cloaths on ; and to receive the Sacrament every first and last day of the Week ; to say their Prayers twelve times a day, and as often every night. Such has been the increase of this Order, that from a thousand three hundred (which was formerly their Number, when they liv'd together all in *Tabennesus*, and *Pachomius* with them) they are now come to be seven Thousand. Their Founder was a Man of a sweet endearing Temper, and God was pleas'd to let him into the knowledge of Futurities, and to send him frequently the Conversation of Angels. Contemporary with him was *Apollonius*, who commenc'd an Anchorite at fifteen Years of Age, but at forty chang'd that Life for a more publick one, by Command from Heaven, and had his Monastery also in *Thebais*. He wrought several Miracles, was an agreeable and an excellent Preceptor, and a Man brisk and prompt in all parts of his Duty, so happy both in the matter and success of his Prayers, that as he always ask'd what became him, so he never fail'd to obtain what he ask'd. The same is said of *Anulph*, another holy Ascetic of these times, and that he was the Scholar of an Angel, and being call'd to endure a Series of Sufferings for the Orthodox Faith, never at any time appear'd at all concern'd, much less made use of any indirect means for his ease or safety. *Hilarion* was

was a Native of *Palestine* ; whence the purpose of improving in his Studies bringing him to *Alexandria*, he went, upon a Visit to *Anthony* the Monk ; and had not long convers'd with him before he came to a resolution of staying with him and following the same Course of Life. But when he found he could not enjoy that Privacy there which he desir'd, People coming every day to see *Anthony* from all quarters, he return'd to *Palestine*, and, having in his absence lost his Parents, gave away all his Estate to his Brothers and the Poor, and took up his residence not far from the place where his Concerns had layn, in a little thatch'd Hutt, so low and so narrow, that he could neither stand upright, nor lie at his length in it. By this and the like Rigours he attain'd to an absolute Command of his Appetites and an invincible hardiness of Nature. His Discourse was venerable, and he studied the Holy Scriptures with wonderful Application. Many Demoniacks have been rescued and Sick People recover'd at his Grave, not only in *Palestine*, where he now lies, and is honour'd with an anniversary Comemoration, but in *Cyprus* too, where he dy'd, and was first bury'd. With *Hilarion* ought to be mention'd those great Asceticks, *Aurelius Anthedonius*, *Alexio* of *Bethagathon*, and *Alaphia* of *Asalea*, whose devout and vertuous Lives made multitudes of Converts from Heathenism to Christianity. Then there was *Julian* of *Edeffa*, who reduc'd himself to such a Living Skeleton, that *Ephraim Sy-*

rus thought the Life of him an Argument well-worthy of his Pen; especially in regard, his Prayers had the power to cast-out Devils and cure Diseases. [*Arsacius* was another celebrated Name, and S. L. 4. c. 16. had been so from the days of

Licinius, when he endur'd a severe Tryal for his Holy Profession. He was born in *Persia*, and held a good Office at Court for some time, but quitted it to espouse a Monastick Life, and chose *Nicomedia* for his place of Abode; where God condescended to warn him, by a Vision, of the Earthquake above-mention'd, and he had no sooner receiv'd the Premonition, but he hasten'd to the Church, and bad the Clergy betake themselves to the most earnest Deprecations: Which when they laugh'd at, he retir'd to his Lodging in a Tower that stood upon a very high Hill, and there prostrated himself, beseeching God (as 'tis reported) not to let him live to see the Destruction of that City, where he first imbib'd the knowledge of Christ, and had given up himself to the business of Divine Philosophy. And his Prayer was heard; for when the Flames, which issu'd from the *Volcanos*, had seiz'd all the Houses in the Town, the few People, that remain'd in it alive, run up into that Tower, and found him lying dead, upon his belly, in a suppliant posture. This Earthquake was a very dreadful one; but the Reports which were sent abroad of it, made it much worse, and extended it even to *Constantinople*. The Infidels, upon
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on this occasion, impudently insulted the Christians, and told the Emperour a long Story of a multitude of Christians, and several Bishops among them, who were bury'd by the fall of a Church, whither they had fled for Security. Whereas the Convulsion did not happen at an hour of Prayer, and was so suddain that no Man had time to quit his ground; and as for the Bishops, who lost their Lives, there were but two (one of whom was *Cecropius* the † Bishop of the place) and neither of them, at that time, within the Walls of any Church. But to return; *Arsacius* had the privilege of casting-out Devils and working Miracles. Of the former he gave a remarkable Instance in reducing a Demoniack to his Wits, who was running about in a City, with a naked Sword, to the great Terror of all the People; and of the latter, in forcing, by his Prayers, a monstrous sort of a Serpent, which lay near a publick Road, and kill'd the Passengers before they could see it, with its Breath; to come forth of its Cave, and dash-out its own Brains against the ground. For the truth of these things we have the authority of those People, to whom they were communicated by others, who had seen *Arsacius*.]

† He was one of Constantius's Bishops, translated thither from Laodicea, upon Eusebius's Advancement to the Throne of C. S.

[But yet, we are not to think all the great Men were of the Monastick Class; indeed some of them had not so much as an opportunity to be so, the Western World having then never had any such Societies. *St. Martin*|| was very conspicuous at this time, both for the Christian Philosophy, and the Practice of it. He came of a good Family, and held an honourable Post in the Army, 'till his Piety turn'd his Inclinations to another sort of Life; in which he became a Confessor, and was barbarously abus'd for the *Nicene* Faith in *Illyricum*, and then expell'd the Country; from whence he repair'd to *Milan*, and from *Milan*, when he found he could not be safe there, to an Island in the *Tuscan* Sea call'd *Gallenaria*; which sustain'd him with roots and herbs. He was afterwards Bishop of **Tours*.] His Miracles were even Apostolical, as, particularly, his raising a dead Man. *St. Hilary* was his Fellow-Sufferer, a very good Man, and an admirable Scholar. With him flourish'd a great many eloquent and learned Writers; among others *Eusebius Emisenus*, *Titus* of *Bostra*, *Serapion* of *Thmuis*, *Basil* of *Ancyra*, *Eudoxius* of *Germanicia*, *Cyril* of *Jerusalem*, *Lucifer Calaritanus*, and *Didymus*, Preceptour of the Sacred School at *Alexandria*, that accomplish'd Poet, Oratour,

¶ If he ought not to be rang'd among the *Anchorets*.

* See *Va. el.* upon the place.

Mathematician,

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Mathematician, Astronomer, and Philosopher, who notwithstanding the deplorable Calamity of losing his Sight, when a Child, at his very entring upon the Elements of Learning; yet was so constant to his early resolutions of industriously pursuing it, so full of Enquiry, so attentive to Instruction, that, with a very good Foundation of Natural Parts, he became one of the Wonders of the time. 'Tis said he learnt the Forms of Letters by tracing them with his Finger in a Table where they were deeply engraven, and so arriv'd at the Skill of Spelling and a compleat Notion of Reading. The *Arians* mortally hated him, because he either confuted, or proselyted so many of them to the *Nicene* Faith, and this by such a Method, that he appeal'd to themselves for the truth and validity of his Arguments; and therefore it is no wonder the *Catholicks* every where lov'd and honour'd him; and that *Antony*, the Monk told him, *You have no reason, Didymus, to complain of the want of that faculty, which would be common to you with every little Animal and Insect, since God has given you the Eyes of Angels, and you are thereby furnish'd with such an exquisite knowledge of things and qualified for so near an Intuition of himself.* But yet it is certain those days did not afford a more celebrated Writer, as well as a more venerable Ascetick, than *Ephraim Syrus*, who dedicated himself to Solitude and Books, became, in a little time, without the assistance of any Instructour, so compleat a Master of the *Syriack* Tongue and Authors,

thours, that he not only fathom'd all the Depths of their Philosophy, but even exceeded in richness of Thought and Expression, as well as in Solidity, the Greek Authours themselves. For his Books, which were partly in his Life-time translated into Greek, and are still translating, have receiv'd no harm by shifting their Habit; which the Writings of the Greeks most certainly would, if they were to be turn'd into *Syriack* or any other Language. *Basil*, afterwards Bishop of *Casarea*, was a great Admirer of him, and we may read the Sentiments of the best Scholars then among the *Greeks* concerning him, in what that great Man affirm'd, *that, at least in Elegance, he excell'd them all. He was very Voluminous in his Poetry. The Numbers which *Harmonius*, the Son of *Bardanes*, not only inheriting his Father's abominable Tenets, but adding others to them, apply'd to very ill purposes, insomuch that his Poetry, especially as it was set to Musick, had done a great deal of Mischief. *Ephraim* apply'd another way, making use of them to illustrate and adorn very religious and orthodox Subjects, and *Ephraim's* Compositions in *Harmonius's* Numbers obtain'd, from that time, among the *Syrians*. He had several Scholars who prov'd great Ornaments of their Country, particularly *Abba*, Ze-

* So I render *ὡς τῶν γὰρ αὐτῶν πάντων*, &c. which *Valesius* has apply'd to *Basil*, tho' I think the Words will hardly bear his Construction.

nobius, Habraam, Maras, and Symeon. Paulonas and Aranad had been so too, if they had not warp'd in their Faith. He detested Hurry and Interruption. His Carriage and Aspect were very grave and serious, and he shun'd all occasion of Scandal or Obloquy so carefully, that he was afraid of seeing a Woman; and meeting one time an impudent Gypsie, who had plac'd her self in a narrow Passage to confront him, and told him, when he rebuk'd her for staring in his Face, and bad her look upon the ground, *that she hop'd she might look upon her own Father, and that he, as being so, ought to turn his Eyes downward*; he took the first opportunity of drawing up a Narrative of the Accident, and has left it Posterity as a Record of his Innocence. He was naturally Cholerick, but from the time of his sequestering himself from the World, had an absolute Command of his Passion; and particularly in one Instance gave a memorable Proof of it, when, after he had fasted, several days together (as he frequently did) the Person, who was bringing him his Supper, letting it fall, and being seiz'd with confusion at the Mischance, he bad him not trouble himself; and *since our Supper, says he, will not come to us, we'll go to that*; and so sat down to what could be retriev'd of it. Understanding he was elected to a Bishoprick, and that there were those abroad, who were to conduct, or rather bring him by Compulsion to his Ordination, he run to a City, and acted the Mad Man publickly; upon which the People, who

who were to shew him the way, leaving him, as such, he retir'd again immediately, and absconded 'till another Bishop was consecrated. A little before his death it happen'd, that the City of *Edessa* struggl'd with a severe Famine; and the rich Citizens were so Selfish and Hard-hearted, that they would not afford that Relief and Support to the Indigent, which they might have done without incommoding themselves. This Occasion drew *Ephraim* out of his Cell; and his Reproofs and Admonitions had so good an Effect, that the faulty Parties declar'd they were ready to supply the Publick Occasions, but that they wanted an honest Man to commit the Distribution to. Which Office when, to their great Satisfaction, he had undertaken, he employ'd his first Care upon recovering those who were distemper'd and bed-rid for want of Sustenance, and then so follow'd his business, as not only to furnish the rest of the Citizens, but Strangers too, and the Inhabitants of the adjacent Parts, 'till the Famine was over, and then he return'd to his Cell. He was only in Deacon's Orders; but in the matter of his Virtues and Intellectual Acquisitions no way inferior to others of a higher Station and Authority. What I have mention'd of him is but an inconsiderable Branch of his whole Story and Character; for I must own my self unqualified, unless I were another *Ephraim*, and much better acquainted with that Subject than I can pretend to be, either to do Him Justice, in a perfect and particular History of his Life, or

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Those other great Professours of the Christian Philosophy, who either adorn'd the Deserts, or exercis'd their Vertues and cultivated their Understandings, in Populous Places, with so streight a Rain upon the Pride of Human Nature, that, as much as they could, they kept themselves Undistinguish'd in the common Crowd. Nor let the Reader object, that I take no notice of many admirable Disputants and Eloquent Preachers, that deserve to be remember'd with those above nam'd; for that would be too hard and tedious a Task; or that I have mention'd to advantage the great Parts and Accomplishments of some Men whose abominable Principles and Actions I detest; for the Impartiality of an Historian requir'd it.

The two Emperours, *Constantius* and *Constantians*, were at first equally ambitious of expressing such a Tenderneſs and Zeal for the Catholick Church and Faith as became the Sons of so great and good a Father. They patroniz'd and encourag'd the Bishops; the generality of whom, as corrupt as were the times, pursued those measures, which not only preserv'd and cherish'd a lively Devotion and Piety among their Flocks, but, especially in conjunction with the many Miracles then wrought, incredibly augmented the number of Believers. Their Majestys were pleas'd not only to corroborate the Laws of their Father, but to make new ones, against the Heathen Worship, and to shut up all the Idolatrous Temples, converting the Ground and Materials of as many of them as there

there was occasion for, either to the Building of new Churches, (as among others, that very beautiful one at *Emisa*) or the repairing of old ones. They vouchsaf'd to the Clergy, and their Children and Servants, many singular Privileges and Exemptions; and observing, that the Heathens more readily and generally embrac'd the Christian Religion than the *Jews*, they made * a Law which ty'd up the *Jews* from buying any Slaves who were not already *Jews*, upon pain of forfeiting their Purchase, and from circumcising them; if they should happen or presume to buy any such, upon pain of Death, and forfeiture of Goods and Chattels. But alas! It was not long e'er *Constantius* abandon'd the *Nicene* Faith, or rather that most important Word *Consubstantial*, which express'd the true meaning of it, deriving a Prejudice against it from the little fallacious Exceptions of *Eusebius* and his Brethren, and entertaining the Word *Homoiousios* instead of it, which probably he conceiv'd to be perfectly equivalent to the other: Nor was this only the Emperour's Misfortune, for too many Bishops, who yet venerated the *Nicene* Faith, run into the same Mistake. Tho I know the *Arians* tell a Story, that, *Constantine* having banish'd *Eusebius* and *Theognis* and other Bishops of the Party after the Council of *Nice*, these Men were recommended, and the Goodness of their Cause represented, to his

* See Val. ef. upon *Soz.* B. 3. c. 17. n. 2.

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Sister, either in a Dream, or a Vision; that thereupon the Emperour recall'd them, and asking them why they oppos'd the Decrees of a Council, whose Faith they allow'd, was answer'd, that, in their Hearts, they had not approv'd that Faith, tho they were afraid to make more noise about it, least the Controversy, if continu'd, should so scandalize his Majesty, as to tempt him to Apostacy and Persecution; that this gain'd them the Emperour's Pardon, and put him upon a Resolution of calling another Council; which Death prevented, but that he left his Command for his Son *Constantinus* to do it, and that the latter conven'd the Council of *Ariminum* for this very purpose: Which is most notoriously false, for that Assembly met upon *Aetius's* account, many Years after the Death of *Constantine*; and besides, the two Assertions of *Consubstantiality* and *Likeness in Substance* had occasion'd several Councils before that of *Ariminum*, and been canvas'd in them.

The End of the Second Book.

THE

THE
ECCLESIASTICAL HISTORY
OF

Socrates, Sozomen, Theodorit, &c.

BOOK III.

UPON the third of *December*, in the Consul-
lat of *Taurus* and *Florentius*, *Julian* ar-
r'v'd at *Constantinople*, and was there proclaim'd
Emperour. He was the Son of *Constantius*, Half-
Brother to *Constantine* the Great: After whose
Death, when *Dalmatius*, *Constantine's* other
Half-Brother, was kill'd by the Soldiers; the
same Fate had very probably overtaken *Julian*,
and his Brother *Gallus*, had not a fit of Sicknefs,
which was look'd upon to be mortal, preserv'd
the latter, and his Childhood the former be-
ing but eight Years of Age,
[Surviving this Danger they S. L. 5. c. 2.
were sent into *Cappadocia*, and

R 3

there

there educated, not only splendidly, but very much to their advantage, having excellent Masters, and some of them † Bishops and other Ecclesiasticks, to instruct them both in Human and Divine Learning: Then too their Lives express'd a very promising and exemplary Piety, and they carry'd themselves towards the Clergy with a singular Regard and Veneration; and they agreed to be at the Charge of building a magnificent Temple in honour of the Martyr *Mumias*, over his Tomb; which yet was more than they could do, because, tho' what *Gallus* built went on very well, yet either the Foundations of *Julians* Part of the Work were thrown, or at least heav'd up again, or the Superstructure fell as fast as it was rais'd. This by some People was taken for a convincing Argument or Indication, that there was more of Policy than Sincerity in that young Prince's Pretences to Religion; and without difficulty one might fore-see in it what afterwards came to pass. For the matter of Fact we have the Attestation of several Persons now living to whom Eye-witnesses averr'd the truth of it.]

Some time after, the Brothers were parted; *Gallus* apply'd himself to learned Exercises at *Ephesus*, and *Julian* follow'd his Studies at *Constantinople*, where *Ecebolius*, then a Christian, was appointed by the Emperour; being afraid

† The Nicomedian Eusebius was one of his Instructors, but far from being among the excellent ones.

to trust his Kinsman in the hands of any Heathen Oratour, to teach him Rhetorick. His remarkable Abilities and Accomplishments disposing People to observe how well he was qualify'd for Empire it self, the Emperour remov'd him to *Nicomedia*, and commanded him to avoid all Conversation with *Libanius* the Sophist, a Heathen; notwithstanding which he study'd his Writings privately, and was very fond of them. The Fame of his great Proficiency in Rhetorick bringing the Philosopher *Maximus* of *Ephesus* to *Nicomedia* to see him, this new Visitant took so fair an Opportunity to infuse Paganism and Ambition into him at once;

[particularly by his encouraging Predictions;] but yet, for

S. L. 5. c. 2.

fear of *Constantius*, he was so far from thinking it proper or seasonable to make any Discoveries that way, that he shav'd himself, assumed the Habit and Character of a Monk, and became a Reader in the Church of *Nicomedia*.

[Upon his Brother *Gallus*'s being cut off, the Emperour orderd him to be taken into Custody;]

S. L. 5. c. 2.

whence he made his Escape, but was found by the Empress *Eusebia*; and at her request, permitted to retire to *Athens* to pursue his Studies there; [but instead

of that he spent his time in running over all Parts of *Greece*, to inform himself, among the Di-

S. L. 5. c. 2. &

T. L. 3. c. 3.

vining People, of his future fortune.] He had not been long there before there happen'd a

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very unexpected Turn in his Affairs, for the Emperour having sent for him, declar'd him *Cesar*, gave him his Sister † *Helena* in marriage, and sent him his General, (as some will have it, to expose his Person) against the *Barbarians* (then in Rebellion) with orders to be govern'd entirely, because he was very young, by his Council of Officers: Who instead of endeavouring to stop the Incursions and chastize the Insolence of the Enemy, abandoning themselves to all Excesses of Luxury imaginable; *Julian* let them take their own way, and push'd on the business of the War so vigorously himself, that as he wonderfully rais'd the Spirits of the Souldiers, and fir'd them with unusual Resolution, so by degrees he broke the Strength of the *Barbarians*, and upon both accounts not a little ingratiated himself with the Army. Then he thought it time to complain of the Misbehaviour of his Officers; whereupon another General, of a brisk and active Genius like his own, was sent to him; and soon after that Person's arrival, when he had refus'd to hearken to any Accommodation, and laid an Envoy from the Enemy in Chains, he fought them, totally routed them, took their King, and sent him to *Constantius*. This Victory, [together with his Gentle and Obliging Temper.] so charm'd and transported the Soldiers, that they proclaim'd

† Sozomen, by mistake, says *Constantia*.

him Emperour, and one of the Guards, having a Chain about his Neck pull'd it off, to supply the want of an Imperial Diadem, and crown'd him with it. From this time he bid adieu to all Gratitude and Loyalty, and made it his Business to expose his Sovereign *Constantius* (particularly by shewing-about his Letters to the *Barbarians*, wherein he sent for them to his Assistance, and which their Envoy brought with him) to corrupt and seduce his Subjects, and to involve the Empire in Rebellion and Confusion; at the same instant (as it well became him) he renounc'd his Christianity, [and that in a very solemn manner,] S. L. 5. c. 2. assum'd the Title of *Pontifex*

Maximus, and begun upon restoring the publick Profession of Paganism. After he was come to *Constantinople*, he bury'd *Constantius* very magnificently, and yet to bring odium upon his Name and Memory as well as to gain what he knew the other had lost, the Affection of the Catholick Christians, on the one side, and of the Pagans, on the other, he pursued those Councils and Methods, which tho they were not, appear'd as opposite in themselves as to his Predecessour's. He recall'd the banish'd Bishops, and gave them back what had been taken from them by Confiscation;

[and to renew those Com- S. L. 5. c. 5. bustions which tended to the ruin of the Church, with the Catholick Bishops, he invited home, in most courteous manner, St. *Actius* too, who, it seems, had been intimate with

with his Brother *Gallus*, and lain under suspicion of Treason as well as Conviction of Heresy.] At the same time, he gave order for reviving the Heathen Worship and opening the Temples. [And indeed he

S. L. 5. 6. 3. made it too plain, which of the Two, the Christians or Heathens, had all his heart, by discovering a very great Affection and Fondness for those Cities of the Empire that were given up to Idolatry; and proportionably an Abhorrence of those that were Christian; insomuch that when the People of *Nisibis* sent him word of the danger they were in from the *Persian*, his answer to them was, that he would neither send nor bring them help; no, nor so much as admit their Messenger, 'till they turn'd Heathen. The City of *Constantia*, which *Constantine* the Great had made so good a Port or Harbour, in regard to the Zeal of the Inhabitants for Christianity, he put again, the *Gazeans* appealing to him, under their Jurisdiction. Yet this Union did not hinder but that either Place had still it's respective Bishop, Diocese and Church; and, lately, when the Bishop of *Gaza*, upon the death of the Bishop of *Majuma*, would have had the latter annex to the former, alledging that it was not to be suffer'd that one See should have two Bishops, the Provincial Synod, which this matter had brought together, upon a Remonstrance of the People of *Majuma*, ordain'd them a distinct Bishop. *Casarea* in *Cappadocia* was also disfranchis'd, the People being almost universally

sally Christians, and having affronted his Majesty with no less a Provocation than pulling down three Idolatrous Temples, which were all the City had in it, and he declar'd himself very angry with the few Heathen Inhabitants for not exerting themselves, whatever hazards they run, when (it seems) no less too than the Honour of their very Tutelar was at stake. He confiscated all the Revenues and all the Plate and Furniture of the Churches there and thereabouts; making use of the Torture to find out what was conceal'd of the Sacred Treasure: He order'd that all the Clergy should be listed among the || Train-Bands, and the Laity, in general, with their Wives and Children were to be proscrib'd and put under a severe Impost; and he oblig'd himself by an Oath, if they did not rebuild the Temples with all Expedition, not to give over harassing and oppressing them, no nor to suffer one *Galilean* of them (for that was the Name he call'd the Christians by) to live. At the same time, to render himself Popular among his Subjects in general, as he would flatter some Men and bribe others to lash out in his Praises, so he redress'd all the Injuries and Injustice any Man had sustain'd from the *Eunuchs*, putting to death *Ensebius*, the Princi-

|| Those meant here by our Author were a sort or order of Militia, rather inferiour to that which goes among us by that Name, and obnoxious to severe Oppressions and Insults. See Vales. Note 3d upon this Chap.

pal of them, and the Person, to whose Tongue his Brother *Gallus* ow'd his unhappy End. As for the rest of that Tribe, he rid the Court of them, and so he did of the Cooks, and the Barbers, for he said, a Widower (and then he was so) could not want the first, nor a Philosopher, the second, and few Men more than one of the third. He curtail'd the number of the * Publick Notaries, and retrench'd so much of Expence in the matter of the publick Carriages as he thought extravagant. He express'd a very great Affection and Regard for all Learned Men, especially Professours of Philosophy; and this Encouragement fill'd his Court with those, that if they wanted the Wisdom and Learning they pretended to have, at least wore the outside of it; and whatever they were, proved very troublesome to the Christians. He spent whole nights in composing Declamations, and impertinent Harangues, which he afterwards deliver'd in the Senate-house; and was so conceited and vain, as not only to write what he has publish'd against the Christians, but exercise his Satyricall Talent upon all his Predecessours in his Book entituled, *The Cæsars*. [He S. L. 5. c. 2. was strangely bigotted to the Divination-Part of the Gentil Religion; insomuch that two very astonishing

* There were several sorts of Notarii. See Octavianus Ferrarius de Origine Romanorum, in Grævius's Thesaurus, T. 1. pag. 12, 13. &c. and Notitia Dignitatum Imperii, Ibid. T. 7. p. 1574.

Rebukes from Heaven it self did not at all slacken his Affection for it. One was upon the Ceremony of inspecting the Victim's Entails ; which exhibited a Cross environ'd with a Wreath or Crown, and this so damp'd and scar'd the Aruspices that they acknowledg'd the Crown to import the Triumphs of Christianity, and those Eternal, Only the President of them endeavour'd to persuade him, that, on the contrary, it signify'd Limitation and Restraining. At the time, [when he was initiated into the Magical Arcana,] as he attended, under-ground, some Diabolical Operations or Mysteries that belong'd to the Ceremony, the Spectres that were rais'd made so horrible an Appearance about him, that he sign'd himself, before he was aware, with the sign of the Cross : Whereupon the Familiars disappear'd, and so the Business in hand was interrupted, 'till the Initiator understanding what had been the Impediment, reviv'd the Emperour's Courage, and when he had told him, he was neither to use any Action at that time, nor admit any Thought which might favour of Christianity, he begun his Work over again.] 'Tis reported that when he was in his Expedition against the *Barbarians*, as he came under the Gate of a Town, a Mural Crown that hung by two Ropes descended upon his head ; Whence the Beholders prognosticating his Accession to the Imperial Dignity congratulated him with a mighty Shout. [There

[There goes another Story of
S. L. 5. c. 1. him, that as he was entring *Illyricum* soon after his being proclaim'd by the Army, in order to take Possession of it, tho he pretended his design was to march to *Constantius*, then in *Syria*, and ask his leave to wear the Purple, he met with some Vines, when the Vintage was now over, thick-hung with Bunches of Green Grapes; and that there fell a sort of Dew, in Drops representing so many little Crosses, upon himself and his Retinue. These two *Phænomena* were variously interpreted; Some took that of the Vines for a good Omen, and thought the Dew only accidental; Others much more judiciously inferr'd the Shortness of his Reign from the first, and that the World should universally receive the Faith of Christ, and the * Sign of the Cross, from the latter.] And this Occurrence naturally turns our thoughts to the Affairs of the Church.

There happen'd under this Prince's Government, a dreadful Tumult and bloody Massacre at *Alexandria*; occasion'd thus. The Christians having found [in a Place, which
S. L. 5. c. 7. *George* was purging and preparing in order to the Building of a Church there,] the Reliques of Human Sacrifices that had been offer'd to *Mithra*, carry'd

* Undoubtedly in Baptism, as may appear from the Context, and the Symbol of the Dew.

them in Proceſſion about the Town, to expoſe and ridicule all ſuch abominable Myſteries. At this the Heathens were ſo exasperated [(beſides that they S. L. 5. c. 7. had juſt then receiv'd the News of *Conſtantius's* Death, and *Julian's* Acceſſion)] that they fell upon the Chriſtians, and deſtroy'd a great number of them, [and ſome, by what they S. L. 5. c. 7. look'd upon as a Reproach to them, the Death of Crucifixion;] not ſparing even their own neareſt Friends and Relations; and having hawl'd the Uſurper *George* out of the Church, [who had made himſelf as odious to the Hea- S. L. 4. c. 30. thens, by his haughty, tyrannical and impoſing Humour; by ſuppreſſing their Worſhip, and by ſtripping their Temples of their Images and Ornaments, as to the Orthodox Chriſtians by his behaviour towards them already mention'd] they ty'd him behind a Camel, and when they had had enough of dragging, and tearing, and bruſing him upon the ſtones, they burnt him and the Camel together. This Murder incens'd the Emperour; who in an Epiſtle, which he wrote to them upon this occaſion, does not charge the Fact upon the *Athanaſians*, as ſome others have done, but upon a promiſcuous Multitude; 'and after he 'has confeſs'd to them that the Punishment was 'no more than due to a Man that had been the 'Authour of ſo much Miſery and Miſchief among the *Alexandrians* in general as *George*, 'in

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' in truth, had been, he tells them, that never-
 ' theless they ought to have proceeded in a le-
 ' gal way against him, and that it is well for
 ' them this Outrage happen'd in his Reign, be-
 ' cause he had a particular Kindness for them, and
 ' therefore chose rather to rebuke than punish
 ' them; not only as being so generally * true
 ' to the Religion of their Heathen Ancestours;
 ' Upon which Account he could not but ex-
 ' pect the most chearful and ready Obedience
 ' from them; but in regard too they had been
 ' under the Government both of his || Grand-
 ' father and his Uncle.

[The latter of those two was
S. L. 5. c. 7, 8. a most implacable and furious
T. L. 3. c. 12. Enemy to the Christians;] He
T. L. 3. c. 12. plunder'd, [by order from his
 Master,] the [great] Church at
Antioch, [which was at that time in the hands
 of the *Arians*] and then shut up the doors of
 it; upon which the Clergy there thought it
 high time to shift for themselves. Only *Theo-*
dorus, a Presbyter, who had the Care of the
 Church-Plate, &c. kept his ground, was ap-
 prehended, and no Tortures prevailing with
 him to make any Sacrilegious Discoveries, or a-
 ny way to disgrace his Holy Profession, he lost
 his head. But the Plunderer took possession
 of his Booty, and not content with seizing it,

* So I render ἀρχαίων ἀλλήνων.

|| See Vales. upon the place.

piss'd upon the Altar, struck
Euzoius for attempting to hin- T. L. 3. c. 12.
 der him, adding a prophane
 Sarcasm upon the Christian Religion as if Pro-
 vidence were unconcern'd for it,] trampled on
 the Sacred Vessels, kick'd them about, sat down
 upon them, and blasphem'd the great Proprie-
 tour, who, in that instant, vindicated his ho-
 nour by punishing the Scoffer by a very extra-
 ordinary Judgment, his lower Parts putrifying
 and turning into Worms which prey'd upon
 his Flesh; [and his Ordure com-
 ing out at his Mouth,] and this T. L. 3. c. 13.
 dreadful Plague kept him in
 perpetual torment, 'till it had sent him out of
 the World, not the Skill of all the Physicians
 finding-out, any Remedy for it;
 [Upon which astonishing oc- T. L. 3. c. 13.
 cation, his Lady, who was a
 Christian and a very pious Woman, told him,
He ought to be thankful to the Blessed Jesus for
vouchsafing him so pregnant a Proof of his Ma-
jesty and Power as the Miserableness of his present
Condition carry'd in it; Which excellent Inti-
 mation, in concurrence with the Torments he
 felt, touch'd him with such a Sense of his Im-
 piety that he made it his humble Petition (tho
 it prov'd a fruitless one) to the Emperour, that
 he would be pleas'd to deliver up the Church
 again to those whom he had put out of Posses-
 sion of it.] There were others of the great
 Men at that time, who for offering the like A-
 theistical Indignities, dy'd in as miserable and
 S strang

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T. L. 3. c. 12, 13. *strang a manner ; [and among the rest Felix, who, together with Elpidius, to keep and increase his Interest in the Empe- rour (for they were both Courtiers) had re- nounc'd the Christian Faith. Observing the Richness and Splendour of the Sacred Furni- ture in the Church of Antioch, whither he ac- company'd Julian upon the same wicked Er- rand we have just now mention'd, See here, said Felix, how pomposly the Son of Mary is provided for: and he had no sooner spoke the Words but he fell a spitting of Bloud, and continued to do so, night and day, 'till his Veins were ex- hausted.]*

But to turn our Eyes from these loathsom and horrid Objects to the glorious Conflicts of the Holy Martyrs; At *Gaza*, *Ensebius*, *Nesta- bus*, and *Zeno*, three Brothers, who had high- ly provok'd the Infidels by insulting their Wor- ship, were seiz'd, imprison'd, and scourg'd, and afterwards tumultuously hurry'd out of the Goal, and dragg'd along the Streets, and not only bruise'd by that violence, and dash'd and batter'd upon the Pavement, but assaulted too with Stones, and Clubs, and all the usual Artillery of an enrag'd Multitude; nay, the Women left their Work to torment them with their Needles, and the Cooks run their Spits into them, and threw boyling Water on them. In the conclusion, when they had beat out their Brains, they drew their Bodies to a place where they us'd to lay their dying Cattle; and

and there they burnt them, and mingled their bones with the bones of Camels and Asses, that they might remain undistinguish'd for ever. But soon after it pleas'd God, by an immediate Revelation, to discover to a certain Woman, where she should find them, and to command her to send them to one *Zeno*, a near Relation of theirs, who was utterly a Stranger to her, and narrowly escap'd the Fate of his Cousins, taking his opportunity while the Rabble were wholly employ'd upon murdering them, to flee to *Anthedon*, a City some few Miles distant from *Gaza*, where being discover'd, and inhumanly scourg'd, and then expell'd, he return'd to *Gaza*, and had not lain long conceal'd there before the Woman brought him the Bones of his Kinsmen, which he kept in his own Custody, 'till he came to be Bishop of the Place, in the Reign of *Theodosius*; when he built a Chapel without the City, and deposited them under the Altar; in the place where he had interr'd the Body of *Nestor* the Confessor, who had not only enjoy'd an intimate Friendship with that illustrious Triumvirate, but was apprehended and suffer'd along with them, 'till his Executioners, as they were dragging him, touch'd with something of Concern in regard of the Young Man's exquisite Shape and Beauty, carry'd him out of the City, and left him, tho' in an incurable condition, yet before he expir'd; which he did soon after, but not till *Zeno*, to whom he was convey'd, had taken care that no endeavours should be omitted to

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save his Life. The Rioters however were apprehensive that this Outrage would set the Emperour in a Flame, and had got a report among them that they were doom'd to be decimated; but he was so little dispos'd even only to rebuke them as he had done the *Alexandrians*, that he turn'd out the Governour of the Province, and make it a matter of Grace that he did not take off his head too, for having laid some of the Principals in this Tumult and these Murders in Chains; *Poor People!* Said he, *shall a few Galileans abuse them and their Gods, and they not be suffer'd to take Satisfaction?* Thus patroniz'd the People of *Gaza* recover their Spirits, and fall to searching for † *Hilarion* the Monk, who thereupon fled into *Sicily*, and maintain'd himself by bringing Wood to Town, from the Desert Mountains where he pick'd it up, and making his market of it; 'till it being discover'd, who he was, by a Man of Quality, whom he had deliver'd from the Possession of an evil Spirit, he remov'd into *Dalmatia*. Here having wrought many Miracles, and particularly stop'd a dreadful Inundation of the Sea by his Prayers, to get out of the noise of that Fame which attended his good Offices of that amazing kind, or rather that it might expire, he departed from thence to *Paphos*, and at the request of the Bishop of *Cyprus*

† *S. Jerom has writ his Life, which see, and Valesius's Notes upon Sozom. B. 6. c. 10.*

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he took up his residence, and settled himself to his Exercises of Christian Philosophy, in that Island. 'Tis true, by shifting of Places he quitted the inestimable Honour of martyrdom, but he remember'd that it was no less the Council and Command of God, not to stay for our Persecutours, than not to shrink at their Terrours and Tortures, if they meet with us. At *Heliopolis*, the Sacred Virgins, who seldom or never us'd to appear abroad; were stript to the Skin, and expos'd naked to the view and insolence of all that pleas'd to be Spectatours; and having suffer'd a thousand Indignities and Barbarities of this kind, they were * shorn, and cut asunder in the Wast, and their Entrails mingled with † Hogwash, were given to the Swine, and so devour'd by them; Which perhaps might have been an unparallel'd Instance of Inhumanity, [had there not been those savage *T. L. 3. c. 7.* Canibals in *Phenice*, who not only kill'd *Cyris*, a Deacon there, for having, under *Constantine's* Reign, broke not a few of their Images in pieces, but dissected him, and eat up his Liver. Against this horrid and execrable Fact it pleas'd God to testify his Indig-

* See Vales, upon the place.

† Or, perhaps by συνήθει τῶν τροφῶν *Sozomen* may mean Corn or Grains κερῶν, as *Theodorit* has it in a parallel Story, if not the same. *L. 3. c. 7.*

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nation in a very surprizing and judicial way, for the Parties, who concur'd in it, first lost all their Teeth, which came out of their Jaws all at once, then their Tongues rotted away in their Mouths, and lastly their Eyes fell out of their Heads. That which seems to have transported the *Heliopolites* to such abominable Inhumanities was (what has been mention'd before) *Constantine's* having demolish'd the Temple of *Venus*, his building a Church among them, and forbidding their Prostitutions by a Law.

[At *Ascalon* and *Gaza* several of T. L. 3. c. 7, the Clergy and the Vow'd Virgins were cut up, and their Bellies stuff'd with Corn, and so they were thrown to the Swine to feed upon. At *Sabaſta* they broke open the Coffin of St. *John* the Baptist, burnt his Bones, and scatter'd the Ashes of them. For the same Offence which had chiefly enrag'd the Russians to their height against *Cyril*, did *Artemius* (who had made that use too of his Power, when he was General of the Forces in *Egypt* under *Constantine*) lose not only his Estate, but his Head, by the Apostate's express Command. At *Emesa* a Church, newly finish'd, was dedicated by the Infidels to *Bacchus*, and his Image, half Man, half Woman, set up in it. At *Dorostolon* one *Emilian*, upon Sentence from the Prefect of *Thrace*, exchange'd, at a Stake, Mortality for an Eternal Crown.]

Mark,

Mark, Bishop of *Arethuse*, a very [understanding,] * venerable, aged Man, had, in the Reign of *Constantius*, so incens'd the Infidels of that Place by making || many Converts to Christianity, by demolishing a very stately Temple they had there, [and by building a Church in the room of it,] T. L. 3. c. 7. that upon *Julian's* Advancement to the Imperial Sovereignty, when he found the Indignation of the People ready to break out upon him, and the Emperour, at the same time, commanding him, at his peril, either to build what he had laid in ruins, or pay-down to the value of the Damage; (neither of which he was able to do, nor, if he had been, would his Conscience have suffer'd him to do the first;) he went out of the way, 'till understanding his Flight and Absence had brought a terrible Persecution upon his Friends, he came and deliver'd himself up to the Fury of his Enemies; who look'd upon themselves to be brav'd and affronted by his Appearance, and falling upon him with all imaginable Rage and Violence, drag'd him thro the Streets; beat,

* The Character which the Ancients give of this Bishop, when they speak of his Death, makes it probable (as *Baronius* well observes) that he had left the Semi-Arians before that time. Bar. an. 362.

|| According to *Theodorit* (L. 3. c. 17.) it was after his Sufferings, and upon the foot of them, that he had this Success.

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pinch'd, and tore him ; cut his Ears from his Head with Packthread or Whip-cord ; [tumbled him into a Privy ; and when they had drawn him out again, deliver'd him him up to a Crowd of School-Boys] who toss'd his Body hither and thither, and receiv'd it upon the points of their *Stiles* or Writing-Instruments, pushing and piercing him without Pity or Intermiſſion. And when they had mangled every Limb of him, and tatter'd all his Flesh, they dawb'd him over with Honey and † Pickle, and laid him upon a Hurdle, and then plac'd him at a distance from the ground, to expose him the better to the Bees and Wasps, which came and cover'd him in swarms, and fed and rioted in his Wounds. But even the exquisite Agonies of this Torture, instead of distracting or discomposing him, only gave him occasion to tell his Persecutours, *That he was advanc'd nearer to Heaven, while they grovel'd below upon the ground, and that thereby they might understand how it was like to go with him, and how with themselves hereafter.* [Not knowing but Want of the Means to obey the Command might be the cause of his not complying with it, they offer'd to excuse him half the Summ,

† *ῥαῖσιν*, What it was, the Reader may find in the *Geoponica* lately publish'd by Mr. Needham. L. 20. c. ult.

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and afterwards the whole, within a trifle; But he told them, *It were as much Apostacy in him to pay-down a Half-penny as the Whole.* At length when all they could do had no effect upon him they releas'd him.] 'Tis said the *Præfectus-Prætorio*, who, tho a resolute Heathen, had a noble and generous Soul, told the Emperour very freely, *It was a shame for them, that a Poor Old Man should have triumph'd so gloriously over their utmost efforts; and that if they did not take care, these measures would only render those that made use of them ridiculous; and the Christians venerable and dear to all Mankind.*

[It happen'd about this time that a certain Young Man, the *T. L. 3. c. 14.* Son of an Heathen Priest, who from his Childhood had been acquainted with a certain Deaconess, a very Pious Woman, and an intimate Friend of his Mother's now dead, gave the Deaconess to understand that he was ready to profess what she had always endeavour'd to convert him to, the Christian Religion, and that his Father was the only Obstacle. She told him he must leave his Father, and lie conceal'd somewhere at a Distance from him, and undertook to make his Retreat safe and secure. A few days after the Emperour coming to *Daphne* to celebrate a solemn Festivity, the Father of this Youth attended his Majesty, as did himself and his Brother, who, in the Office of * *Æditui*, were to stand near

* *Sacristis of the Idolatrous Temples, of whose Function, it seems, this Ceremony was a part.*

the Emperour at Table, and sprinkle his Meat. Having discharg'd his part in this Ceremony the first day, (for the Feast lasted seven) our young Candidate for Christianity run off to *Antioch*, came to the Deaconess, and put himself entirely in her hands; who brought him to the Divine *Meletius*. The Bishop order'd him, for the present, to confine himself to an upper Chamber. But he had not long been there, when the Father, who was running about in quest of his Son, as he came by *Meletius's* House, unfortunately spy'd him standing at a Window, seiz'd him, carry'd him home, barbarously beat and bruise'd him, burnt him in his hands and feet and back, with red-hot † Iron-Spikes, lock'd him up in a Chamber, fencing-in the Windows with Iron-Bars, and return'd to *Daphne*. All this Severity so little affected him, that inspir'd with a Holy Fervour and Resolution he broke all his Father's Idols to pieces, † and pleas'd himself with using them as Trumpery, and making them his Playthings. And now, knowing he was to expect no Mercy when his Father came home, he flung himself, with an entire resignation, into the arms of the Divine Goodness, earnestly beseeching the Blessed *Jesus*, for whose cause he suffer'd, to break the Bars, and open the Doors; and, in that very instant, the former

† ὁ βελίσσους ἐπέθηκεν.

† ἐκωμῶδες δὲ αὐτῶν τ' ἀδέγμια.

fell

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fell down, and the latter open'd. Thus miraculously releas'd he made all the haste he could to the Deaconess, who disguis'd him in Woman's Cloaths, and brought him to *Meletius* again. *Meletius* recommended him into the hands of *Cyril of Jerusalem*, with whom, travelling by night, he got safe into *Palestine*; and after *Julian's* Death, he made a Convert of his Father. This whole Story the Person himself communicated to me in his old Age.]

Having now had our Contemplations so long employ'd upon the Theatre of Martyrdom and Sufferings, let us drop that copious Subject at present, and proceed upon the more publick, oeconomical Affairs of the Church. Soon after the Uproar we mention'd had happen'd at *Alexandria*, || *Athanasius*, returning thither was receiv'd with great Joy; and the *Arians*, dispossess'd of the Churches, set up private Conventicles, and ordain'd *Lucius* in the room of

|| *Sozomen* (*L. 5. c. 6.*) has it, that, upon the News of *Constantius's* Death, *Athanasius* shew'd himself one Night unexpectedly in the Church at *Alexandria*; where for several Years a Beautiful Religious Virgin, to whom he had been sent by Divine Direction; had kept him conceal'd; that she provided the Necessaries of Life, and procur'd the Use of Books for him; and that by this Means not only his Friends escap'd all inconvenient Examinations, but the great Confessor himself was the more secure, the Youth and Beauty of the Young Woman precluding all Suspicion of any Clergyman's living with her. But *Baronius* very justly rejects this Account of *Sozomen*, and espouses *Gregory Nazianzen's*, which agrees with that of *Socrates*. *Bar. An. 362.*

George.

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George. At the same time *Lucifer* Bishop of *Calaris* in *Sardinia*, and *Eusebius* of *Vercellæ* in *Liguria* [upon a Synodical Resolution pass'd between them and others of the restor'd Bishops (for all those whom *Constantius* had banish'd were by this time sent for home) that there was an absolute and immediate necessity to set about recovering the Unity of the Church,] joyn'd their mutual Deliberations and Endeavours towards retrieving her Rights and Discipline; in order to which the latter made a Journey to *Athanasius*, whilst *Lucifer*, who had declin'd going to *Alexandria*, went to *Antioch*, where finding * the Orthodox divided into two Communions, those that joyn'd with *Meletius*, and those that excepted against his Ordination, he consecrated a new Bishop whose Name was *Paulinus*.

Upon *Eusebius's* Arrival at *Alexandria*, *Athanasius* and he conven'd a Synod there; which [(besides further approving *S. L. 5. c. 12.* and confirming the *Nicene Faith*)] asserted the Divinity of the Holy Ghost, and his Consubstantiality with the Father and the Son, [establish'd the

* See the Case of *Eustathius*, *Meletius*, and *Paulinus* very learnedly stated and consider'd at large in Historical Collections concerning Church-Affairs, &c. Printed at London Anno 1696, and in the Excerps from Ecclesiastical History before-mention'd.

Word Trinity,] and declar'd it a Sacred Truth, and that Christ, S. L. 5. c. 12. when he was made Flesh, assum'd a human Soul: In which they were justify'd not only by all the Principles of Christian Philosophy, but by the most antient Attestation and Tradition of the Church, deliver'd * (*ἑνυσσᾶρον*) in the Writings of *Irenaus*, *Clemens*, *Apollinaris* of *Hierapolis*, *Serapion* of *Antioch*, of *Origen*, of *Pamphilus*, of *Eusebius*, and in the Synodical Epistle of the Council of *Antioch* to *Berillus*, and elsewhere. And because a Dispute, which had been started long ago in the Proceedings against *Sabellius* about the Words *Substantia* and *Hypostasis* (*Substance* and *Person*) and of which the *Nicene* Council took no notice, was not yet at an end among some People, this Synod determin'd † that the proper and only Use of those words was to signify the real Distinction between the Father, Son, and Holy Ghost, in opposition to the *nominal* of the *Sabellians*; and that they were not to be apply'd in the Sense of a proper Definition, to the Divine Essence. Indeed as the Signification of both those Words is very various among the Greeks, and the latter of them is apply'd by the more antient Writers, tho very rarely

* Not Orally.

† A gross Mistake. See it clearly detected by the Learned *Valesius* in his Note upon ἐν ἑνὶ θεῷ δὲ τρεῖς ἑσῶται. *Socr. L. 3. c. 7.*

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to be found in them in acceptations as foreign to one another, as to the modern Meaning of the Word *εἶα*; so 'tis impossible, as *Evagrius* well observes in his Book entituled, *Monachicus*, to define the Divine Essence, which is so absolutely Uncompounded as to surmount all the Rules of Logical Definition; or the Holy Trinity, which lies as far beyond the Doctrin of the Predicables.

In this Synod *Athanasius* took occasion to recite an excellent Apology which he had formerly compos'd, for his withdrawing from * a Storm of Persecution; wherein with great Elegancy and Smartness he exposes the absurdity and prophaneness of those Reproaches, with which the persecuting *Arians* loaded the flying and absconding Catholicks. He tells them, ' That if there be any Sin in avoiding Persecution, there is a great deal more in using it; ' that the one is to prevent Murder, the other ' is to commit it; that there cannot be a greater Instance of Infatuation and Stupidity than ' to hope to suppress the Scandal and Infamy ' of any base and barbarous Practices, by dispersing the Parties abus'd, and consequently ' their Complaints along with them, that the ' Caution and Self-Preservation, which they ' call'd Cowardize was the Wisdom of the ' Serpent, injoin'd in Scripture, and practis'd ' by *Jacob, Moses, David, Elias*, by the Sons of

When he escap'd *Syrianus's* bands;

the

the Prophets whom *Obediah* conceal'd, by the Apostles, particularly by *St. Paul* at *Damascus*, and several times by our Blessed Saviour; who suffer'd not himself to be apprehended 'till his hour was come; and in conformity to whose Example the Martyrs of old avoid'd the Fury of their Persecutors; 'till such time as it pleas'd God to deliver them into their hands, and then they cheerfully met and embrac'd the Dispensation; that if he that Kill'd his Neighbour unawares was permitted under the Jewish Oeconomy to fly to a City of Refuge; much more may the true Christian endeavour his Escape from the Persecutors of a righteous Cause, having indeed receiv'd an Express Command from his great Master himself, when he is persecuted in one City to flee to another.

After the Dissolution of the Synod at *Alexandria*, *Eusebius* of *Vercella* went to *Antioch*, where he found the Separation, instead of being in any measure compos'd, only more settled and confirm'd by the Ordination of *Paulinus*. * This very much disturb'd him, but still he carry'd fair to *Lucifer*, and having pro-

* That which *Sozomen* says he excepted against in *Paulinus's* Ordination, was its wanting, or being opposite to *πᾶν τὸν συναγόμενον*; by which Phrase I take him principally to mean the consent of *Meletius* and the Suffrages of his Catholic Communicants. See the Historical Collections as last referr'd to.

mis'd, that all their Differences should be Synodically adjusted, he left them: Nor did he afterwards forget to contribute his utmost Endeavours towards a Reconciliation; but (as it prov'd) to no purpose. All the Churches in the City were in the hands of *Euzoius*, except one little Chappel, which he let *Paulinus* make use of, out of the respect he bore to his Person, [not only in regard to his
S. L. 5. c. 13. great Age, but for his good nature and sanctity of Life.]

And *Meletius* had his Congregations without the City Gates. *Lucifer* no sooner understood that *Eusebius* excepted against his Ordination of *Paulinus*, but it made him so angry that he renounc'd Communion with *Eusebius*, and fell to finding fault with the Resolutions and Determinations of the *Alexandrian* Synod, though he could not recede from them, because he had promis'd his Assent by his Deacon, set up a new Schismatical Faction and Party, known to this day by the name of *Luciferians*, and retir'd to his Bishoprick in *Sardinia*. But *Eusebius* was better employ'd in traveling over the Oriental Provinces, where he establish'd the People in their most holy Faith; and from thence, upon the same errand, he pass'd into *Illyricum*, and so into *Italy*: Where, and in *France*, *Hilary* Bishop of *Poitiers*, upon his return out of Ba-

|| *Theodorit* says new Doctrines too, and that from these began the Name of *Luciferians*.

nishment,

nishment, had done the good Work to his hands. This *Hilary* was the Authour of many excellent Books against the *Arians*.

The *Macedonians* were as busy at calling Synods, [condemning the *Acacians* and the *Ariminum*-Confession,] and confirming their *Seleucian* Resolves over and over. And when the Question was put to them * Why they had not broke off Communion with the *Acacians* before, if they really dissented from them in Matters of Faith? *Sophronius* answer'd in their behalf, that the Western Churches having fallen into the Error of *Consubstantiality*, and so confounding the two Persons of the Father and the Son; and *Aetius*, on the other hand, into that of *Dissimilitude*, which absolutely divided the one from the other, they had concluded the middle Path to be the safest, and asserted, that the Son was like unto the Father in Substance. || But what is this to the purpose? Did not *Acacius* condemn *Aetius* too? And that was the Question, why they separated so late from *Acacius*. Besides that their Doctrin of *Similitude in Substance* must have been but a very new one, if, as themselves affirm'd, it was neither that of the *Nicene* Fathers, who declar'd the Son was of the same Substance with the, Fa-

* See *Valesius's* 3d and 4th Note upon *Socr. B. 3. c. 10.*

|| This is the Sense which the learned *Annotatour* puts upon that Passage, *ὅτι δὲ τὸ μέγεθος αἶνον*, &c. (*Socr. L. 3. §. 10.*) and which seems to be the right.

ther, nor yet that of the *Arians*, who maintain'd he was a Creature.

It was not long e're the Emperour withdrew his good Graces, yet more openly and generally from the Christians. For, tho' (besides the Favours shew'd them for his own ends) he forbid his Heathen-Subjects to offer any Injury or affront to the Christians, or compel them to sacrifice; yet, at the same time. he explain'd himself by resuming from the Clergy, and even from the Deaconesses, the Virgins and Widows, whatever Exemptions, Privileges, Donations and Benefactions, not only *Constantius*, but his Father had vouchsaf'd them; He rifled the Churches too of all their Plate, rich Utensils and Ornaments, and impos'd it upon all those who had been concern'd in pulling down the Heathen Temples, to rebuild them, or be at the Expence of it; and because they could neither do this nor that, and withal to extort Discoveries, where Consecrated Treasure was conceal'd, many both of the Clergy and Laity were put to the Torture, and committed to Prison. He commanded *Eleusius* the Heterodox Bishop of *Cyzicus* to rebuild at his own Charge, and in two Months time, a *Novatian* Church which || he had pull'd down, there he was (in a word) entirely devoted to the Restitution of Heathenism, and sacrific'd, publickly, with his own

|| Eleusius, not (as in the Text) Euzoius. See Vales.
on Socr. B. 3. c. 11.

Hands to the *Genius* of *Constantinople*. When *Maris* of *Chalcedon*, who had outliv'd his sight, was conducted to him, and had very sharply upbraided him with his Apostacy and Atheism, the Emperour call'd him an old blind Fellow; and told him his *Galilean* God would never make him see: Upon this *Maris*, with more Zeal than before, return'd his Thanks to God, that he had been pleas'd to put it out of his Power to behold so Monstrous a Blasphemer; [upon which Answer, instead of seeming to be provok'd, the Empe- S. L. 5. c. 4. rour went off silent, and to appearance unconcern'd; for observing that *Dioclesian's* Severity had been lost upon the Christians, our Philosopher did not give them so much disturbance this way, as by remote and undermining Methods.] He excluded them from all Liberal Education; [from the common Privileges S. L. 5. c. 18. of ordinary Freeman;] from the Office of guarding his Person; and from being capable of any Perfection [or bearing arms for T. L. 3. c. 8. him;] and gave it as his reason, that the Christian Religion forbids the Use of the Sword for the Execution of Justice. In these discriminating Times, tho there were too many that easily resign'd to their Worldly Convenience and Interest, particularly *Ecebolius*, a Sophist at *Constantinople*, who under *Constantius* had been a zealous Christian, and now under *Julian* was as bustling a Hea- then,

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then, and afterwards such a broken-hearted Penitent, that he would throw himself down and rowle at the Church-Porch, and desire those that came, to tread upon him as upon *Salt that hadlost its Savour*; yet there were not a few Noble Martyrs and Confessours, who approv'd their firm Fidelity and flaming Love to the great Captain of their Salvation, and eagerly expos'd themselves to all imaginable Difficulties and Dangers for his sake; and among these were the succeeding Emperours, *Jovan, Valentinian, and Valens*. [*Va- T. L. 3. c. 16. lentinian, who was Colonel of the Pike-Guards, going before the Emperour according to the Duty of his Place, happen'd at the door of the Temple of * Fortune, into which his Majesty was entring, to receive a drop of the Lustration-Water upon his Cloaths; which so incens'd him, that he struck the Aedituus who sprinkled it, telling him, he had made him stink with the Pollution of his Cleanser, and this so incens'd the Apostate, who was a witness himself to the Matter, that he banish'd him to a very solitary Castle, where he liv'd 'till it pleas'd God he came to succeed in the Empire.*]

Besides the malicious Inhibitions above-mention'd, a heavy Tax or Fine was levyed upon all Persons that refus'd to sacrifice to the Emperour's Gods, which was to go towards sup-

* τῆς τύχης; Valesius renders it *genii publici*.

plying his occasions in a War he was undertaking against the *Persians*, who had infested the *Roman Territories* in the time of *Constantius*; and this Expedient brought him in a prodigious Treasure. Thus prompted by their Patron, his Heathen Subjects too, particularly the Philosophers (as they call'd themselves) very much molested and insulted the Christians [and took the liberty of T. L. 3. c. 6. using the utmost Barbarity and Violence towards them;] and at the same time triumphantly introduc'd new Sacrifices and Ceremonies more inhuman and horrid than they had us'd heretofore.

And now *Athanasius*, was again most unjustly accus'd of State-Crimes, [or rather, according to * *Sozomen*, had irritated the Emperour to such a Degree, by his activity and boldness in the discharge of his Office, and his Profelyting so many Heathens to Christianity, [especially upon the alarm of a Representation from some Informants, that if *Athanasius* were suffer'd to stay much longer there, he would bring over to his Religion all the *Alex-* T. L. 3. c. 9.

* Possibly the same thing which *Sozomen* expresses more fully, *Socrates* might have meant in those Words ὡς λυμαίνονται τὴν πόλιν καὶ πᾶσαν τὴν αἰγυπτον, the Word λυμαίνων signifying vastare in a metaphorical Sense, (i. e. vitiate) as well as in the proper.

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andrians to a Man, that he invented a Pretence to quarrel with him and have him sent-off again, and the Charge was this, *That he had presum'd to take Possession of his Church, whereas, forsooth! all the Favour that had been meant him or any other of the Bishops Constantius had banish'd was only that they should return home;*] and Orders were sent to the Prefect of *Egypt* to proceed against him, [nay to take

T. L. 3. c. 9. away his Life,] which when he understood, he left his Friends

with this encouraging Assurance, *That it was but a little showry Cloud, and would soon flie over;* and so takes Boat for * another part of *Egypt*.

But is almost overtaken by the Emperour's Officers; upon which, [as it

S. L. 4. c. 10. was suggested to him by a Divine Revelation,] he order'd

the Rowers to tack about, and make up as fast as they could towards his Pursuers. When they were got up to them, the Officers ask'd them, Whether they had seen *Athanasius*; to which they reply'd, *That he was a very little way off, and if they ply'd the Oar briskly, they would soon take him.* And so *Athanasius* got back to *Alexandria*, where he lay conceal'd 'till the Persecution expir'd.]

* *εἰς τὴν αἴγυπτον.*

[The People of *Cyzicus*, about this time, dispatch'd their *S. L. 5. c. 15.* Deputies to the Emperour to confer with him, and consult his Pleasure, as upon other Affairs, so about rebuilding the demolish'd Temples. He extoll'd their Purpose, supply'd them with all Materials and Necessaries, expell'd *Eleusius*, for the Affronts he had put upon their Worship, particularly as having had a chief hand in that Grievance which had occasion'd the Article we specify'd of their Message, * for making Converts, and building Religious Houses, and forbid all Christians that should visit or converse with him, to set their foot within the City, pretending to be apprehensive that they would combine with the Christians there, to raise seditious Commotions for the sake of their Religion, and that some others of the Inhabitants, whose Affection to the Court was not unquestionable, might joyn them. And that was his way, not to use Compulsion, where he knew the attempting it would prove fruitless, no, nor so much as to forbid their Publick Devotions, || which, he was sensible, would not have restrain'd them from them, but to counterfeit a Jealousy of the Clergy's Intentions and Influence, and so to send them away from the Churches, and thereby he propos'd not on-

* πείθονται ὅτι πτείων ἀμελείν.

|| ἦδ' οὐ γὰρ οἷς ἐκ ἀνάγκη κατὰ κατὰ δαδὴν πρὸς τὴν ἐκκλησίαν εἰς εὐσεβίαν δόμους.

ly to deprive their Flocks for the present, of their Sacraments, &c. but by a continued Interruption and Disuse of them, at length to abolish the very Name and Remembrance of their Religion. Pursuant to these Politicks, in the case of *Titus*, Bishop of *Bostra*, he declar'd that if any Tumult or Insurrection should happen there, he would lay all the blame of it upon him and his Clergy : This occasion'd an Apology from that Bishop to his Majesty, wherein he assures him, *That tho the Christians of Bostra were as numerous as the Heathens, yet, as he always had inculcated Obedience and Loyalty into them, so he was confident they would ever approve themselves good Subjects ;* and this Period, the Emperour tells the People of *Bostra* in his Epistle to them, is a heavy Charge against them, *as if they would all shew themselves Rebels and Villains, if it were not for Titus's Exhortations and Perswasions.* In a word, he so instigated the People, that after they had declar'd the Bishop a publick Enemy by the Voice of the Cryer, they expell'd him the Town.]

The Prefects of the Provinces every where oppress'd and worry'd the Christians, gratifying their Avarice by very illegal Exactions, and their Malice and Cruelty by corporal Punishments and Executions ; of which the Christians complaining to the Emperour, he told them they stood oblig'd by a Law of their God to take all Injuries and insults in good part ; and must be confess'd this wise Answer very well suited the Pedantry of a Man, who was not sham'd, under

under the notion of Confutation and Argument, to publish such fulsome and childish Rhapsodies of Puns and Quibbles and little Cavils against the Christian Religion; [Nor did he only suffer and encourage these things, but took care himself to fill all Offices of Authority, whether Civil or Military, with the worst and the cruelest of Men.] At *Merus* in *Phrygia*, *Macedonius*, *Theodulus*, and *Tatian*, in the night burst into a Temple, which by the Prefect's Order had been but lately refitted for its former Use, and broke the Images; and when the Prefect's Indignation was now ready to light upon several Persons that were unconcern'd, the Three Authors of the Provocation discover'd themselves, and being commanded to expiate this Offence by Sacrificing, they rather chose to undergo the most dreadful Tortures, and at length to expire upon a Grid-iron; after they had advis'd the Prefect to turn them upon the other side for fear they should not be broil'd enough for his Palate. [At *Ancyra* in *Galatia*, one *Busiris*, S. L. 5. c. 11. an *Encratite*, who had been teasing and mortifying the Heathens, was by the Prefect's order brought to the Rack, and when his Arms were to be stretch'd and the Pincers apply'd to his Sides, he told him he might save the Torturers the trouble of using the Engine, for he would hold up his Arms, and not at all hinder them, tho' they work'd ever so long. And he made his words good, to the great astonishment of the

the Prefect, who nevertheless laid him in Chains; but soon after, upon the death of *Julian*, he was set at liberty, liv'd to the Reign of *Theodosius*, and became a sound Member of the Catholick Church.] At the same time *Eupsychius* of *Casarea*, a Man of Quality, lost his Life, almost as soon as his Nuptials had been celebrated, for having a hand in the demolishing the Temple of the *Casarean* Tutelar, which gave so great Offence, that whoever had any part in it, was condemn'd either to Death or Banishment. *Basil*, a Presbyter of the Church of *Ancyra*, had, in the time of *Constantius* maintain'd very vigorously the Catholick Faith against the *Arians*, and been upon that account suspended from his Office by the *Eudoxians*. When *Julian* had obtain'd the Empire, he went a Progress, to arm and fortify the Christians against all Temptations that might seduce them to Idolatry and Apostacy. In the prosecution of this good Work, he happen'd to come to a place where the Infidels were sacrificing, and the Sight so affected him, that he could not forbear groaning aloud, and making it his Prayer to God, *that no Christian might ever be guilty of such gross Impiety and fulsom Folly*: Upon which he was seiz'd, brought before the Prefect, inhumanly tortur'd, and then dispatch'd out of this miserable World to the eternal Glories of another. Thus were these Holy Men sacrific'd to the wanton Malice and Rage of a tumultuous Rabble, and not only these, but many others, without any Warrant or Direction

on from the Emperour : Who tho in truth he did much more than connive at these things, and sometimes commanded them, yet, on the other hand, was unwilling to incur the Character of a Tyrant ; and besides he took a pride and pleasure in aiming and studying to effect his Purpose by Strategems and Artifices, and particularly by introducing an apish Mimickry of the Manners and Customs of the Christians, and the Polity of the Church. He propos'd that the Temples should have the same Utensils and Ornaments with the Churches ; * that the Gentil Priests should be distinguish'd into several Orders and Classes ; then he was for appointing Preachers and Lecturers and set times of Devotion ; and meditated the founding of Heathen Monastick Societies, the building of Hospitals and Houses for the Entertainment of Strangers, and was for enjoying of Pennances and establishing a Correspondence by Communicatory Letters, the same with that of the Bishops. In his Epistle to *Arsacius*, High Priest of *Galatia*, † he presses an Imitation of the Christians, in their humanity to strangers, the solemnity of their Burials, and the decency of their Behaviour ; he requires him to depose such of his Brother-Priests, who have either Christian Wife, Child, or Servant ; to caution them all against coming near the

* *Βίμωσι πρὸς τοὺς ἑσθελίους,*

† Theatre

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* Theatre or the Tavern, * or submitting to
 any mean or servile Employment ; to encourage those who comported themselves according to these Rules, and turn-out those who did not ; to erect Houses for the reception of Strangers, as well Christian, as Heathen, for which as also for other Services and Beneficences, answerable to those of the Christians, he tells him he had assign'd an annual Revenue ; protesting he is ashamed, as not to see such a thing as an indigent Jew, so, on the other hand, that the *Galileans* should maintain so many poor, and some of that many too Worshipers of the Gods ; he tells him that he should put the People upon contributing liberally to these Ends and Offices, and upon Dedicating their first Fruits ; that he should not frequently visit the Magistrates and Military Officers, † but chiefly transact and confer with them by Letters ; and when they made their Entry into a City, the Priests, instead of going out to meet them, should expect them within the Temple-door ; into which they should no sooner enter but the Ministers of their Pomp, that go every where else before them, were to draw off ; for (says he) *you are, by Divine Designation, Su-*

* τέχνης πνός κ) ἐργασίας αἰχρῆς κ) ἐπονειδίσας
 κρίσειαυ.

† τὰ πάντα δὲ αὐτοῖς ἐπέμπε ; which may also be
 render'd But send your Commands to them in Writing.

preme

preme within those Walls, and these Secular Ministers no more than private Men. But besides this Method of a fantastical Imitation, he had other Devices and Schemes to perplex and ensnare his Christian Subjects.

[He polluted by his detestable Lustrations, the Wells and Fountains at *Antioch*, both within and without the City, nay and every thing too that came into the Market. This was very offensive and shocking to the Christians, but they had an Apostolical Rule to go by, *Whatsoever is sold in the Shambles, that eat, asking no question for Conscience sake*, and they did accordingly. Two of them, *Juventinus* and * *Maximus*, || Officers of Figure in the Emperour's Guards, happen'd upon occasion of an Entertainment, to express a great deal of Concern at the gross Offensiveness of these Prophanations, and among other things letting-fall those Words of the Three Children, † *Thou hast delivered us into the hands of most hateful Forsakers of God; and to an unjust King, and the most wicked in all the World*, were inform'd against and sent for by the Emperour, who put the question to them, what they had said. Their Answer, dictated by a ge-

* Or Maximin.

|| Δύο δὲ τίνες ἐν στρατείᾳ διατρέποντες. ἀποστροφῇ
 ὃ ἦσαν καὶ βασιλέως πρὸς αὐτοὺς. See Vales. upon Theod.
 B. 3. c. 15. n. 2.

† In the Apocryphal Song, ver. 9.

nerous

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nerous and heroick Zeal, was this: *We have been so happy, Sir, as to be educated in the true Religion; We have been us'd with Pleasure to pay an entire Obedience to those Excellent Laws and Constitutions which your Predecessours, Constantine and his Sons establish'd; and therefore with so much the more sorrow and anguish of Mind, we behold your Majesty dispensing Diabolical Abominations every where, and scattering them even upon our Victuals and Drink. Upon this Subject we have been bewailing our selves in private, and at these Measures, which are the only Grievance of your Reign, we cannot but shew our selves extreamly troubled in your Presence.* This Ingenuity the Emperour call'd the highest degree of Abusiveness and Insolence, and laying the Charge wholly there, (for he took Care to have it publicly reported, that he did not proceed against them on account of their Religion) he condemn'd them to suffer the most formidable Tortures, and then to die. The Christians of *Antioch* interr'd them in a very sumptuous Tomb, and to this day observe an anniversary Festival in honour of them.] He put down the Standard of the Cross which *Constantine* had establish'd; and took care to have always some Heathen God or other, as it were by way of Symbol or Allusion, coupled with him in his publick Pictures and Statues, to the end that the Christians by paying the customary Homage to the one, might be seduc'd, or at least understood to worship the other; and thus by blending innocent with impious Ceremonies and Usages, he took advantage

tage not only of People's Fears, but of their Ignorance and Inconsideration too; and yet all signify'd nothing; as yet further appear'd in one very remarkable Instance, which was this. When, upon a time, the Imperial Donative was to be distributed to the Souldiers (on which occasion * it had been a Solemnity of antient Date for the Receivers to burn Incense to the Gods) every Man as he came up to take his share, was order'd to throw Frankincense, in his Majesty's Presence, into a Fire prepar'd for that purpose; which not a few absolutely refus'd to do, tho others, either thro avarice or fear, or else taking it to be no more than an old, idle Foppery, comply'd. Some of these last soon after, at a merry Meeting, drinking a Cup of Charity one to another, and, as the way is, invoking the Name of Christ over it, One in the Company ask'd them, *what they meant, after they had so lately and solemnly renounc'd him by sprinkling Frankincense at receiving the Donative?* They were no sooner undeceived, but || [they tore the hair T.L. 3. c. 17. from their Heads] and sprung

* Theodorit (L. 3. c. 16.) seems to say the contrary, *περὶ δὲ τοῦ τῶν ἑσθῶν, &c.* which yet will agree with Sozomen's account, if we consider that Custom or Ceremony, if any such there was, had undoubtedly been left off under the Reign of the Christian Emperours; or if we translate Sozomen's words with Baronius, *perinde quasi olim hoc fuisset apud Romanos decretum.*

|| Theodorit says only *οἱ πλῆτες*

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out of the place, and run about the Streets, crying out, *they were still, and would ever be Christians, and that whatever Action they had been betray'd into, they were innocent in their Intentions.*

Then they went to the Empe-
T. L. 3. c. 17. rour, [told him to his Face he
 had basely abus'd and impos'd
 upon them,] threw him back his Gold, and
 desir'd him to [*burnt them alive*]

T. L. 3. c. 17. for the dreadful Mistake they had

T. L. 3. c. 17. made, [that as they had been
 polluted, so they might be puri-
 fy'd by Fire] and he should find they were still Chri-
 stians, and that they would die so. [Thus re-

proach'd and challeng'd the
T. L. 3. c. 17, meek, good natur'd Man, as
 the Infidels represent him, and
 19. as he affected to appear, could

not, in his anger, refrain from giving order,
 that they should all be beheaded. As they
 went to the place of Execution, they behav'd
 themselves so courageously and chearfully that
 the Multitude of Spectatours who follow'd
 them were strangely astonish'd at it. When they
 were come thither, the eldest of them made it
 his Suit to the Executioner to dispatch the
 youngest first, apprehending it might possibly
 somewhat dismay him to see his Fellow Sufferers
 die. The request was granted, the Youth had
 now put himself in a posture to receive the
 Stroak, and the Headsmen was waving his
 Sword to give it; when a Pardon interpos'd,
 and preserv'd *Romanus* (that was his Name) very
 much

much against his Inclinations, as appears from those Words of his upon the News of it, *Then it seems Romanus is not worthy of a Martyr's Crown.* The Emperour, in truth, had more wit and malice than to gratifie them so far, and therefore instead of that Honour, having cashier'd them, he banish'd them into the remotest Parts of the Empire.

Publia, the Deaconess, was admir'd and celebrated for her Piety, and the Mother of the famous † *John*, who for so many Years was First-Presbyter of the Church of *Antioch*, and tho unanimously elected, again and again, into || the Apostolick Throne, still avoided and refus'd that high Office and Dignity. She, and a Chorus of consecrated Virgins with her, spent a great part of their time in singing Anthems and Divine Songs; and when his Majesty had occasion once to pass-by that way, they made choice of such Psalms as plentifully expos'd and ridicul'd the extravagancies of Heathenism and Idolatry, singing them with an exalted Voice, and among the rest they apply'd very properly to the present occasion the hundred and fifteenth, from the fourth to the eighth Verse, *Their Idols are Silver and Gold,*

† *Valesius* not improbably conjectures that this *John* was he whom *Meletius* ordain'd Bishop of *Apamea*, *Theod. Li. 5. c. 4.*

|| *Observe the See of Antioch is call'd the Apostolick See, as well as that of Rome.*

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even the work of Mens hands, &c. Let those that make them be like unto them, and also all such as put their trust in them. This so disturb'd the Emperour, that he commanded Silence should be kept there whenever he came by that place; but to so little purpose that † upon his returning, at the motion of *Publia*, they gave him another Welcome in those Words, *Let God arise, and let his Enemies be scatter'd.* And now his Anger was rais'd so high that he order'd the Chantrefs to be brought before him, and then had her beat on the Face, 'till her Cheeks were all over stain'd with Blood: Which efforts of the Tyrant's unmanly Passion, the aged good Woman receiv'd with pleasure, went home, and, as often as an Opportunity offer'd, entertain'd him still with the very same sort of disagreeable Compositions.]

But there was nothing perhaps which might have prov'd of worse consequence to the Christian Religion than the want of that Education which the Emperour had prohibited; had not the two *Apollinares*, to remedy this Evil, fet themselves to teaching *Grammar* and *Rhetorick*; [not to mention * the good Services which many other very Elegant and Polite

† Or the next time he went by, πάλιν ἐκεῖνε διόντες.

* So I understand ἐλύπει γὰρ ——— βασιλεύς τε καὶ πρῶτος, &c.

Book III. of Socrates, &c. 291

Men, both Orthodox and *Arians*, and particularly *Basil* and *Gregory* of *Cappadocia*, did of this kind.] *Apollinaris*, the Father, who was the *Grammarian*, turn'd all the Historical Books of Scripture into Verse, some of one sort and measure, some of another; so as to take in all the several kinds of the *Grecian* Poetry, and the Variety of their Numbers. † The Son, an excellent *Philosopher* and *Rhetorician*, distributed all the New Testament into Dialogues, after the way of *Plato*. [He, as some will have it, the *Cappadocian Basil*, was the Authour of that excellent Book *Concerning Truth*, writ against Heathenism upon occasion of the Empe-
S. L. 5. c. 18.
rour's declaring, ἀνέγνω, ἔγνω, κατέγνω, *I have read, understood, and condemn'd*; to which he receiv'd this Answer, from the Bishops he troubled with his Jingle, *You have read, but not understood; for if you had understood, you would not have condemn'd*.] But the Labours of the *Apollinares* and those other eminent Men embark'd in the same Undertaking were soon superseded, upon the Death of *Julian*, by a very providential Restitution of the Privilege he had taken away. And, in truth, notwithstanding the Dangers and Snares which some People have apprehended in the use of Heathen Authours and Prophan Learning, it

† Sozomen (L. 5 c. 18.) speaks of but one *Apollinaris*, and makes the Poet and the Philosopher the same.

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was not only a very safe and innocent Advantage which was then restor'd, as appears from its not being prohibited either by our Saviour or his Apostles, from the Passages quoted; by *St. Paul*, out of *Epimenides*, *Aratus*, and *Euripides*, and from the Practice of the Ancient Fathers, who grew old in these Exercises; but a very commodious and beneficial one, partly as it exhibits those general Principles of Natural Religion to us, the Force and Extent of which the Apostle has taught us in the first Chapter of his Epistle to the *Romans*, v. 18, 19, 20, 21. partly, because it is agreeable to the Rule of trying all things, in order to the holding fast that which is good, and again, because it qualifies us, no less than it has done our Forefathers, to engage the Enemies of the Christian Religion at their own Weapon, to turn their own Artillery upon them, especially their Methods of Argumentation and their Elegance of Expression, which we are not to look for in Holy Scripture, † that being intended only for a plain and perfect Rule of Faith and Manners; and lastly, to expose the Romantick and Fabulous Superstition of the Heathens; which *Socrates*, the Best of their Philosophers, was neither afraid to do, nor to dye for, so that it is no wonder these Considerations should induce the Apostate to pass his Prohibition.

† πολλὴν μὲν εὐλαΐαν καὶ εἶον ὁρῶν τοῖς ἀκροαταῖς ἐντιθέασι (sc. αἱ θεόπνευσται γραφαὶ) πίστιν τὴν θεοφιλήν τοῖς περὶ αὐτοὺς παρέχουσαι.

Being

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Being arriv'd at *Antioch*, upon his March against the *Persians*, to give the People a taste of his Affectation and Vanity, [upon their Complaint that the *S. L. 5. c. 19.* Price of Commodities among them encreas'd with the Plenty,] he lower'd the Market to such a degree, that no Corn was brought thither. And this was such a Provocation to the *Antiochians*, naturally a very censorious and farcaistical People, that they could not forbear satyrizing upon his Beard and his Coin. At first, this Affront enrag'd the Emperour, and put him upon thoughts of Revenging himself by his Power ; but afterwards, upon maturer Consideration, he thought it better to retaliate in Kind, and accordingly wrote that Invective which he has entituled, *The Antiochian or the Beard-hater*: [tho withal he was engag'd in that *T. L. 3. c. 28.* Performance by another Inducement, which was his hatred to the Christians of that Place, who, he knew, abhorr'd him to the very Soul, as afterwards they discover'd sufficiently by their publick Feastings, and Dancings, and Derisions of his Superstition, and all other Expressions of Joy and Triumph, not only in the Churches and consecrated Places, but even in the very Theatres, when they heard he was kill'd ;] as, in truth he had given them sufficient Provocation ; for, he had not only open'd the Heathen Temples among them, but [as he had *T. L. 3. c. 10.* sent, when he first thought upon

this Expedition, his good Friends hither and thither, to all the Oracles in the Empire, to consult them upon that Enterprize,] here he himself made his application to that of *Apollo Daphneus*, but the Devil, tho very earnestly courted and urg'd, had not either the power or at least the courage to return any o-

ther Answer [than that the many Carcasses that were bury'd there kept him from speaking,]

till the Bones of the Martyr *Babylas* and those *Youths who suffer'd with him, which, it seems, were deposited [hard-by in a

Church built by *Gallus* for that purpose, and had silenc'd the evil Spirit from the time they had been in his neighbourhood,] were remov'd by the Emperour's Order [who easily took

the Hint.] And they were no sooner displac'd but the Christians, young and old, came and carry'd them, in procession out of *Daphne* into the Town, dancing and || singing Psalms, especially such as expos'd the Heathen Deities, and lash'd the Idolatry and Folly of their

Worshippers; [and still with this *Chorus* at the end of them,

* *Their Names in the Roman Martyrology are Urbanus, Prulidianus, and Epolonius, and they are said to have been his Scholars in Christianity.*

|| Under the pretence (says *Sozomen* L. 5. c. 20.) of entertaining and refreshing themselves at the work they were then upon.

Confounded be all they that serve graven Images, that boast themselves of Idols.] Which so exasperated the Emperour, that had his *Persian Expedition* allow'd him time enough, he would have set upon them with all the Fury of a *Diocletian*. However he left his Commands with *Salust*, the *Præfectus-Prætorio* [who would much rather have been excus'd S. L. 5. c. 20. the Office,] to punish severely those who had been the most active in this unpardonable Solemnity. Whereupon several Persons were imprison'd, and one *Theodorus*, a young Man, was put to the Torture, [lash'd with thongs] T. L. 3. c. 11. and so torn and mangled all over his Body, that it was thought impossible for him to recover; and when [these Violences were so far from working any Change in him, that he was all the while, [even for a whole day together,] T. L. 3. c. 11. singing the same Divine Song he had sung the Day before,] he was dismiss'd; after which it pleas'd God that he liv'd to a great Age, and *Rufinus* in his Ecclesiastical History says, that when he saw him many years after, he ask'd him whether the Pain he felt was not excessive, and receiv'd this Answer from him, *That he found it very inconsiderable, and that a Youth stood by him, wiped the Sweat from his Body, [flung cold Water upon him,] administer'd such S. L. 5. c. 20. Encouragement and Comfort and Pleasure to him as render'd him insensible of any*
U 4 *Pain;*

Pain; [and that afterwards he
T. L. 3. c. 11. should have been glad the Executi-
 oners had still follow'd their Busi-
 ness, when, upon their desisting, the propitious An-
 gel left him.] [Thus was this
S. L. 5. c. 20, holy Confessour wonderfully sup-
 21. ported under the fiery Tryal, so
 much to the Astonishment of the
 Prefect, that he went to the Emperour, and
 told him, *That if his Majesty pursued this Me-*
thod, he would render his own Worship contempti-
ble, and effectually recommend Christianity; and
 the Emperour was so sensible of the truth of
 what he said, that he order'd him to discharge
 all the Christians he had taken into Custody *.

Soon after, † the roof of *Apollo's Temple in*
Daphne, and his Idol under it, were destroy'd
 by Fire from Heaven; tho the Heathens pre-
 tended it was burnt by the Christians; but
 very falsly: For the Priest [and
T. L. 3. c. 11. the *Æditui,*] when even try'd
 and provok'd by Imprisonment
 and Tortures, could not accuse any one sin-
 gle Christian; [on the contrary
T. L. 3. c. 11. the latter affirm'd very reso-
 lutely, that the Fire begun at

* An Admonition to the same effect was given before the
 seizing of Theodorus, but the Emperour would not then
 hearken to it. *T. L. 3. c. 11.*

† The whole Edifice, according to Theodorit *L. 3. c. 11.*
 the

the top of the Building; and there came several Witnesses from the adjacent Villages, who attested they saw the Lightning fall upon it from Heaven.] However this flagrant Manifestation of Divine Wrath only harden'd the wicked Emperour into so mad a Presumption as that of making Reprisals; for receiving advice that certain Churches, in Honour of some of the Martyrs, were either built or building near the Temple of *Apollo Didymæus* at *Miletus*, he dispatch'd an Order for the burning-down of those that were already roof'd, and had Communion-Tables in them, and for tearing-up the very Foundations of such as were not finish'd.

Another assault he made upon the Image of Christ at *Cæsarea Philippi* (mention'd in *Eusebius's Ecclesiastical History*,* l.7.) which he pull'd down, and had no sooner put up one of himself in its Place but a Stream of Fire darting from Heaven upon the Breast of it, split it in sunder, struck off the Head, and beat down the Body with such Violence that it lodg'd the upper part of it fast in the ground. And there to this day it remains in that position, with the footy Tokens of Lightning still upon it. The Image he displac'd the Heathens dragg'd about the Streets, and broke in pieces; which the Christians gather'd up, and joyn'd them together, and it is to be seen at this day in the Church of *Cæsarea*.

* *V. Abridgment of Eusebius, p. 126.*

What,

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What, I remember, the Historian aforeſaid tells us of the ſanative Power of a Plant that grew at the *basis* of this Image, gives me an opportunity here to mention the famous Fountain at a little diſtance from *Emmaus*, now a City and call'd *Nicopolis*, in the place where our Saviour, walking with the two Diſciples, made as if he would have gone further. There goes a Tradition among the People thereabouts, that he waſh'd his Feet in this Fountain, and that thence it deriv'd the Vertue which it ſtill retains of healing all Diſtempers, both in Man and Beaſt. The Free *Panea* at the gate of *Hermopolis*, produces the ſame ſurprizing effects; whether a Sprig, or ſome of the Bark, or only a Leaf be made uſe of. When *Joſeph* fled with the Bleſſed Infant and his Mother, this Tree, a very tall one, upon their entring into the Town, inclin'd it ſelf, in an Arch, to the Ground, as acknowledging the immediate Preſence of God incarnate, and adoring his Majeſty. Poſſibly too, it might be one of thoſe Trees, to which the Heathens, as it was uſual with them, had assign'd Superſtitious Ceremonies and Honours, and the *Demon*, that was worſhipp'd in it, being ſeiz'd with Terrour, couch'd, and fled at the approach of him, who came to triumph over the Infernal Powers, and deſtroy the Kingdom of Darkneſs. The ſame conſternation was no more than what the *Egyptian* Deities in general diſcover'd, every where, upon his Arrival. But to return.]

The

[The Emperour was now come to *Berea*, near which *T. L. 3. c. 22.* place a certain young Man met him, the Son of the Principal Magistrate of that City, who had been thrust out of doors, and absolutely discarded by his Father for revolting from Christianity to Gentilism, and came to represent his case to the Emperour, who promis'd to reconcile his Father to him; in order to which he made an Entertainement for the Magistrates and People of Quality there, and having plac'd the Father at his Elbow, he took occasion to let him understand, *how much he, for his part, was an Enemy to forcing of tender Consciences, and that as himself allow'd him his liberty, tho it lay in his power to make him embrace another Religion when he pleas'd; so he ought to tolerate and indulge his Son.* To this said the Father, with a bold Alacrity, *Does your Majesty mean that detestable, execrated Villain, who has forsaken the Truth, and preferr'd a Lye before it? Hold! my Friend,* said the Emperour, with a seeming Lenity and Compos'dness, *do not rail however,* and then turning to the Youth he told him *since his Father had renounc'd all relation to him, he would take Care of him.* So little influence generally had all his malice and power upon good Men.]

And here, by the way, before we attend our Emperour further on his way to *Persia*, we are to take notice of another of his Strategems, by which he propos'd not only to afflict and molest the Christians, but to bring into general
Vogue

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Vogue that which he was strangely fond of, and to which he found few Persons so much addicted as himself, the Use of

S. L. 5. c. 22. Bloody Sacrifices. [He discover'd a mighty Favour for the *Jews*, requiring them by his Letters to offer up their Prayers for him and his Empire;] He

S. L. 5. c. 22. sent for [the Principal Men amongst them,] before he set out upon his *Persian* Expedition, and ask'd them why they did not offer the Sacrifices their Law requir'd;

S. L. 5. c. 22. [hoping by degrees to seduce them to his own.] They answer'd, That they could not lawfully do it any

where but at *Jerusalem*. Then the Emperour order'd, that *Solomon's* Temple should be rebuilt [at the Publick Charge,]

S. L. 5. c. 22. and this great Favour transported the *Jews* into very high In-

solences and big Menaces against the Christians. When all the Materials were now ready, which the Labour, Liberality and Zeal both of *Jews* and *Gentiles*, Men and Women, the Emperour himself contributing very largely, soon provided and laid in order, *Cyril* the Bishop of *Jerusalem*, assur'd a great number of People about him, that now they should see literally accomplish'd that Prophecy of

T. L. 3. c. 20. *Christ* and *Daniel*, [which the Emperour propos'd to defeat and confute,] that one Stone shall not be left upon another. [Accordingly, after all their
Lime

Book III. of Socrates, &c. 301

Lime and Mortar had been
blown away and scatter'd to *T. L. 3. c. 20.*
a great distance round by very
violent and suddain Tempests and Hurricanes,]
a dreadful Earthquake, the next night, threw
up all the Stones of the old Foundation of the
Temple, and scatter'd them abroad, with all
the Walls and Buildings that
stood near, [destroying, brui- *S. L. 5. c. 22.*
sing and maiming not only
those Jews, whose part in the Work, but whose
Inclinations and Curiosity led them thither.]
This quickly brought Multitudes of Specta-
tours from every quarter; before whose eyes,
[when there were some who
had the hardiness to enter a- *S. L. 5. c. 22.*
gain upon the same Undertak-
ing,] Fire fell * from Heaven, [kill'd several
of the || Workmen] and con-
sum'd all their Tools, [the *S. L. 5. c. 22.*
coursest whereof, as the Spades, *T. L. 3. c. 20.*
&c. 'tis said, were made of Sil-
ver,] feeding upon them a whole day together.

* Sozomen (*L. 5. c. 22.*) tells us it burst out of the
ground, where the Foundations were to have been laid, ad-
ding immediately that the Relatours differ'd in this and only
this Circumstance, for that according to the account of o-
thers, the Flame met the Jews as they were crowding and
forcing their way into the Ruins of the old Temple.

|| Of them I understand πολλὰς.

And

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And the next night [a large
T. L. 3. c. 20. Company of the Artificers
 and Labourers who had e-
 scap'd that avenging Flame, were bury'd in
 their Sleep under the ruins of a Portico, where
 they had taken up their Lodgings. The same
 night and the next day a shining Cross display'd
 it self in the Sky, and] there blaz'd * bright
 Refulgencies in that Figure upon the Garments
 of all the *Jews*, which they were not able any
 way to wash or rub off. And tho these amazing
 Prodigies struck those People with Terror,
 and scar'd them into a Confession of Christ's
 Divinity, and [effectually pro-
S. L. 5. c. 22. selyted some of them to the
 Faith,] yet generally were
 their Eyes so blinded with Prejudices, and their
 Hearts so harden'd, that they could not re-
 pent and be converted; [no,
T. L. 3. c. 20. nor so much affected by these
 frightful Evidences of God's
 Indignation as the very Heathens themselves.]
 [The Truth of this Relation
S. L. 5. c. 22. is universally known and ac-
 knowledg'd; It has the Li-
 ving Testimony of those who receiv'd it from

* They carry'd a dark or black appearance, according to
 Theodorit. Dr. Cave reconciles the Historians in this
 Circumstance, The Cloaths of all the *Jews* (says he) had
 black Crosses with Stars between them impress'd upon
 them. *Life of St. Cyril. p. 353.*

Book III. of Socrates, &c. 303

the Mouths of Eye-witnesses, and not only the Persons disappointed, whether *Jews* or *Gentils*, vouch for it, but the remaining footsteps too of the Preparations and Advances that were made towards the Work.

The Emperour [having pass'd the *Euphrates*, and detach'd a *S. L. 6. c. 1.* Body of Twenty Thousand

Men to the Banks of the *Tigris* to cover the Country thereabouts, and lye in a readiness to move as he should have occasion for them, sent a Letter to *Arfaces* King of *Armenia*, an Allie of *Rome*, requiring him in very imperious Language to joyn him upon the Frontiers of *Persia*. This Letter was stufft with Ostentation and Blasphemy, and not only reflected upon his Predecessour *Constantius*, but threaten'd *Arfaces* in very high terms, if he did not immediately obey his Commands, and, to insult him for his being a Christian, (which, to be sure, he would not forget) he advis'd him not to depend upon his God.] And now he enters *Persia*, and having ravag'd and wasted a large tract of Land behind

him, [without considering *S. L. 6. c. 1.* how his Army should subsist

when he return'd, he came to *Ctesiphon*, the Residence of the Kings, and invested it,] and reduc'd the King of *Persia* to such extremities, that, as he had before sent his Envoys to treat with him about a Peace, so now he repeated his most earnest Applications, and offer'd him part of his Dominions, if he would leave him

in quiet Possession of the rest. But *Julian*

[having been put to the trouble
S. L. 6. c. 1. of so long a March and so diffi-

cult an Approach, (for he
was forc'd, by a Stratagem, to joyn the *Euphrates* to the *Tigris* before he could bring his
Fleet up the latter, which it was not convenient to leave behind) and reposing an entire
Faith in the gaudy Predictions of his dear Philosopher *Maximus*, [for which

T. L. 3. c. 28. the Christians of *Antioch*, upon his Master's death, set upon

him with that memorable exclamation, *What's become of Maximus's stupid Prophecies? God and his Christ have prevail'd;*] and being persuaded, upon the Principles of the *Pythagorean* Transmigration, that he was *Alexander* the Great in another Body, and destin'd even to eclipse him, rejected all Proposals, so that the King was under a necessity of coming to a Battle;

[and indeed, at that time, so
S. L. 6. c. 1. was *Julian* too, for finding himself shut up between two

Rivers, with his Enemy encamp'd before him, and that he and his Army must starve, either staying there, or in their return thro a plunder'd and depopulated Country to put his Souldiers upon a Service as desperate as Extremities could engage them in, he order'd his Admirals to * throw all the Baggage and

* Theodorit (L. 3. c. 25.) seems to say he had been so

so negligent at first as not to provide Necessaries for his Army.

Provisions over-board ; and then embark'd his Men, who fell upon the Enemy in the night, but did no great Execution, finding them upon their guard. The next day it came to a Battle, from which the *Romans* reap'd little other Advantage or Honour than that they were able to pass the River, and sat down before the Walls of the City. But the Emperour thinking it adviseable to desist from his intended Enterprize, and return, his Souldiers burnt the Ships, which employ'd so many Men to guard and take care of them, and then they began their retreat, with the *Tigris* on their left ; and succeeded in it very well, 'till an Old Man, who had, on purpose, expos'd himself to be taken, promis'd to shew them the nearest way, but conducted them into wild and barren Deserts, and when, after traveling three or four days with him, they examin'd him upon the Torture, confess'd he had impos'd upon them, pursuant to a resolution he had made to himself of serving his Country whatever he should suffer by it. No sooner were the *Persians* sensible of the Opportunity and Advantage that was now in their hands, but they brought the *Romans* to another Battle; who, [tho miserably fateagu'd and almost famish'd,] and tho S. L. 6. c. 1. the Emperour had disoblig'd them by not accepting an advantageous Accommodation, stood their Charge, and routed them.

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them. But the Emperour, it seems, was over-secure and confident of speeding well that day, for as he was riding without Armour, and animating his Men, a Sphear struck him through the Arm into the side, and
S. L. 6. c. 2. kill'd him [after he had first receiv'd in his hand some of his Bloud out of the Wound, and scatter'd it up towards Heaven, either * to expresse his Rage against *Christ*, to whom he imputed his violent Death, and who, say some, presented himself at that time to his view, or else against the Sun for siding with the *Persians*, tho he was the Planet of his Nativity.] Whether a *Persian* Deserter, [or a *Saracen*, or one of those they call *Ismaelites* traveling in the Deserts, for Reports have been various;] or, as 'tis generally believ'd, † one of his own Souldiers, [in revenge of the Difficulties and Dangers into which he had brought the Army;] or as *Callistus*, who was one of his Guards, and

* That this was certainly his meaning appears from his words at that instant, *νενικησας γαλιλαε*, O Galilean, thou hast conquer'd. Theod. L. 3. c. 25.

† Libanius, and after him Sozomen says one of his Christian Souldiers kill'd him, but Eutropius, who attended Julian in that Expedition, and Festus Rufus, and Aurelius Victor agree that a Trooper of the Enemy's gave him his Death's wound. *Vales. in Amm. Marcell. pag. 419.*

wrote

wrote his Life in Heroick Verse, tells us Poetically, I suppose, but yet, perhaps, Truly, some
 || evil *Damon* sent it; [perhaps one of those treacherous ones, by which,
 if we believe the Infidels, he S. L. 5. c. 1.
 was encourag'd to turn Rebel and L. 6. c. 1.
 and usurp the Imperial Character; Whether of these it was that put a
 Period to his Life is uncertain, and the more so, because he fell encompass'd with a mighty
 Cloud of Dust, rais'd in the heat of the Battle, by a furious Tempest or Hurricane, and this
 attended with a very dismal Gloom and Darkness in the Face of the Heavens.] Thus to the
 great Grief of the Heathens, fell *Julian*, upon the twenty-sixth day of *June* in the third Year
 of his Reign, and the thirty-first of his Life; a Man whom his vehement Temper made rash
 and desperate, his Learning vain-glorious, and his awkward Affectation of Lenity and good
 Nature ridiculous. †

|| Theodorit instead of Socrates's *ὁ δὲ δαίμωνος* his
πρὸς τὸν ἀρχαῖον (L. 3. c. 25.) which may be taken in an
 ill Sense, tho the learned Valestus seems to take it in a good
 one, translating it *quendam ex Angelorum ordine*; and
 afterwards Theodorit, speaking of the same Agent, ex-
 presses himself by *ἀγγελος*.

† And of whom Gregory Nazianzen made so right a
 Guess when he saw him a young Student at Athens: By his
 dancing Shoulders, his wild and wandring Eye, his shuffling
 and restless Feet, his continual Grinning and abusive Con-
 versation, the Variety of his Looks, and sudden alterations
 of

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of his Countenance, nodding this way, and in the same moment that way, and that at nothing; asking impertinent Questions without staying for an Answer; with a great Number more of indecencies of Behaviour, that plainly betray'd an odd Constitution of Nature. Bishop Parker's Religion and Loyalty, 1st Part, pag. 100.

[That the Divine Justice
S. L. 6. c. 2. was more immediately concern'd in this Event, whatever hand it was wrought by, appears partly from that Series of Publick Judgments and Calamities, as particularly a prodigious Spring-tide or Inundation at *Alexandria*, which is remember'd there to this day by an anniversary Office and Solemnity; besides terrible Earthquakes, and a Season of excessive Heat and Drowth, and the Consequences of it, Famine and Pestilence; with all which it pleased God to vindicate his own Honour, and as it were stigmatize || the Reign of an Apostate, but more eminently from those extraordinary Notifications of his Death, which either went along with it, or a little preceded it. One of his Domesticks, being upon his Journey to *Persia*, was for want of ordinary Accommodation, oblig'd to take up his Lodging in a Church; where, either in a Vision, or a Dream, he saw several Apostles and Prophets met in a Body, who took into consideration the deplorable State of the Church, and what was to be done for her. At

|| See *Valesius's Note* upon ἡ βασιλεύουσα αὐτῆς
length

Book III. of Socrates, &c. 309

length two of them rising bad the rest take courage, and went out with a Resolution in their Faces that portended a suddain Period to *Julian's* Tyranny. The next night having repos'd himself in the same place, (for he had suspended his purpose of going further) the former Scene again offer'd it self, and the two that went out the night before return'd with the news that *Julian* was taken off. The very same day *Didymus*, the great Professour of the Christian Philosophy at *Alexandria*, having spent himself with excessive Fasting in regard of the Churches unhappy Circumstances and the Emperour's Folly and Madnes, as he sat in his || Chair, fell asleep*, or rather into a Trance, during which he beheld white Horses galloping-about in the Sky, and heard those that rid upon them say aloud, *Go and tell Didymus, that Julian is kill'd this very day, and about this hour; and let him send word of it to Athanasius; and wake, and eat.* When the Emperour was preparing to set out for this War, he made it his Diversion, [especially as he T. L. 3. c. 21. was animated and elated with those Encouragements and Assurances of Victory, which the Oracles gave him upon his proposing that Expedition, to tell the Christians he would set-up the Image of *Venus* in their

|| Or Desk, ἐν θρόνῳ.

* καὶ ὡς ἐν ἐκστάσει ἤρπεν.

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Churches,] and terrifie them with threatning how severely he would use them upon his Return; || and he bad them not depend upon the Carpenter's Son for Protection and Succour; Upon this occasion it was, that a certain Ecclesiastick deliver'd that bold and famous Prediction; *The Carpenter's Son*, says he, *is making his Coffin for him.* [That e-

T. L. 3. c. 24. eminent * Ascetick, *Julian*, in
and c. 26. the *Syriack* surnam'd *Sabba*, as
he was, upon his knees, in the

Exercise of those extraordinary Devotions, which he thought that unhappy Juncture requir'd, bewailing the Dangers and Oppressions wherewith it had pleas'd God to visit his Church, and earnestly supplicating for a removal of them, on a suddain left off weeping, and discover'd in his Face a Surprize of inward Joy; which when some of his Friends enquir'd the meaning of, he acquainted them, that Vengeance and Death had overtaken the wild Boar of the Wood, the Enemy of the Lord's Vineyard; and thereupon they all joyned in a Hymn of Praise to their Deliverer. The Holy Man was at that time above twenty † *Stathmi* distant from the *Roman* Army, and it afterwards appear'd that he receiv'd and com-

|| Theodorit (L. 3. c. 23.) puts this upon Libanius.

* ὁ τῶν ἀσκητῶν τὸν εἶον ἐν σώματι μιμησάμενος.

† We learn from Herodotus that three *Stathmi* make fifteen *Parasangs* and a half, L. 5. and that a *Parasang* is thirty *Furlongs*, L. 2.

municated the News in that very hour, which was the Emperours last.

After his Death there was found (and the Tokens of his Superstition remain there still) at *Carræ* in a Temple, where he and his Confidants had been performing some mysterious Rites, (which he took such care to keep secret, at least till his return, that he had the doors barr'd up, and not only set Seals, but a Watch upon them) the Body of a Girl hung up by the hair, with the Arms stretch'd out, and the Belly cut open; his Learned Fancy having, it seems, dispos'd him to search in the Liver for his Victory over the *Persians*. At *Antioch* was discover'd in the Palace a great Number of dead Men's Heads laid up in Chests; and several of the Wells there were fill'd with Carcases.] But enough of this deluded miserable Man.

The Army lamentably distress'd for want of a General, † proclaim'd *Jovian* Emperour the next day after *Julian's* decease, a Person of very eminent Extraction and Merit, and an Officer of that Value, that *Julian* found it necessary to continue him in Commission, when absolutely refusing to sacrifice he offer'd to resign

† The Generals οἱ στρατοῦ and Prefects (says Theodorit L. 4. c. 1.) came together to deliberate who was the fittest Man to bear the weight of the Empire in this Exigency, but they were soon determin'd by that which they look'd upon as a very Providential Designation, the universal Voice of the Army.

it. * [He was not at that time
T. L. 4. c. 1. so much as an Officer in the
 Army, but perfectly qualify'd
 for the highest Command. His Presence was
 Majestick, his Body Robust, and his Soul equal
 to all the greatness of a Heroe; and of this he
 had already given those honourable Proofs,
 which signaliz'd him not only as a Souldier in
 the Field, but a Champion of the Faith.] At
 first he declin'd the Imperial Dignity, and cry'd
 out to the Souldiers, as they were pulling him
 along to his Investiture, that he was a Christi-

an and very unwilling, [or ra-
S. L. 6. c. 3. ther resolv'd not] to take up-
 on him the Government of In-
 fidels. Whereupon they immediately declar'd
 they were Christians too; and so, to the Joy
 of the Christian World, he accepted the Sove-
 reignty, and || when he had brought the *Per-*
sians to the best terms he could, which (tho
 dishonourable enough, were such as he was ob-
 lig'd to accept in an Exigency, when the ill
 Conduct of *Julian* had destroy'd the Provisi-
 ons his own Army should have liv'd upon) he
 march'd out of *Persia*.

* ὅτε ἔπαυον ὄντα ὅτε καὶ μετ' ἐκείνους.

|| Theodorit tells us (*L. 4. c. 2.*) that the King of *Per-*
sia solicited the new Emperour to come to terms, sent him
 Provisions for his Army, gave order for bringing a Market
 into the *Deserts* to accommodate them, and agree to a Truce
 of Thirty Years.

The

The new Emperour [was no sooner enter'd within the *T. L. 4. c. 2.* Roman Territories] but he publicly declar'd for the Faith he had always profess'd, that of the *Nicene* Fathers, and sent *Athanasius*, who upon the Death of *Julian* had reinstated himself in his Bishoprick, very notable assurances of his Protection and Friendship; [Others say *Athanasius*, either of his own accord, or *S. L. 6. c. 5.* upon a Message from him, came to him then at *Antioch*, and, after he had assisted him in concerting proper measures for the Interest of the Church, was upon the point of returning; when *Lucius*, one of *George's* * Presbyters, perswaded by *Euzoius*, who was sure of the † Eunuch *Probatius* at Court, came to the Emperour, and fill'd his Ears with clamorous Invectives against *Athanasius*, as a Man that had so often set the Church and the World in a flame, and for that, and other things, incurr'd the Sentence of Banishment from so many of his Majesty's Predecessours; and therefore desir'd the Church of *Alexandria* might have another Bishop. But the Emperour, who had known long ago how grossly *Athanasius* had been injur'd and abus'd, and now, since their late acquaintance, had conceiv'd a greater Opinion than ever of his Probity, Courage, Wisdom, Sagacity and Learning, commanded

* So *Soz.* styles him as being no more a Bishop than *Gregory* and *George* had been. See with what indignation the Emperour receiv'd him in *Colloq. seu Petit. Arian.* apud *Athanas.* Tom. 2.

† See the learned *Valesius* upon the place.

Lucius

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Lucius to be silent and quiet at his Peril, and consign'd over *Probatius* and his Fellow-Eunuchs that were Accomplices in the Plot, to the Torture, and sent *Athanasius* back into *Egypt*, to regulate and govern the Churches under his Jurisdiction † as he pleas'd, with all the Authority of a Bishop and Metropolitan.]

Nor is it to be wonder'd
T. L. 4. c. 2, 3. at, that he, who before had so early signify'd not only a cordial Affection for *Athanasius*, but a profound esteem of his Judgment and Prudence, should thus honourably vindicate and patronize him; for he was scarce warm in the Imperial Purple when, over and above the kind assurances aforesaid, he sent away to him for the best Account and Advice he could give him in reference to matters of Faith and the State of the Church; and this Message or Letter brought him that excellent Epistle from *Athanasius* and a Council of learned Bishops of his Patriarchate assembled at their Patriarch's Summons; ' Wherein having applauded and congratulated his Majesty upon his ingenuous and earnest Desire of informing himself as fully as he could in such important Points, * they recommend to him the *Nicene* Faith, as that

† ἡ δὲ εἰσα αὐτῷ δοκοῖν.

* ἐκλευσάμεθα ὑπομνήσαι. So they were pleas'd modestly to express themselves.

‘ which

Book III. of Socrates, &c. 315

' which must be Orthodox and Holy, || *foras-*
 ' *much as it is known by, and read in, the Sacred*
 ' *Scriptures*, adding, that the Holy Martyrs
 ' have seal'd it with their Blood, and that they
 ' who had abandon'd it, had involv'd the
 ' Church in Heresie, Schism and Persecuti-
 ' on; they go on to tell him that when that
 ' Council had suppress'd and extinguish'd the
 ' open Blasphemies of the *Arians*, a certain
 ' Sect of Men, who were bent upon reviving
 ' the Heresie, but had not the Courage expressly
 ' to renounce the *Nicene* Faith, had perverted
 ' and evaded the true meaning of it by impos-
 ' sing a wrong Construction upon the word
 ' *Consubstantial*, which the Fathers made use of
 ' on purpose to exclude the Notion of bare
 ' Similitude, and to denote such a proper,
 ' univocal, and essential derivation of Substance,
 ' as that the Son be understood to be very God
 ' of very God, and truly, and, in the fullest
 ' extent of the words, begotten of the Fa-
 ' ther; and again * by asserting the Holy
 ' Ghost to be a Creature, and that the Son
 ' created him; whereas in the *Nicene* Con-
 ' fession, † instead of being separated from
 ' the Father and the Son, he is glorified equa-

|| ἐν τῶν θεῶν γραφῶν γνωσκύν τε καὶ ἀναγνωσκύν.
The written word of God was the great Touchstone,
the decisive Rule in those Days.

* For so the Macedonians did.

† ἀλλ' ἐν ἀπιδιόριστοις

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' ly with them; that the Faith of that vene-
 ' rable Council was that which the Church
 ' had been taught from the beginning, and
 ' that it was then receiv'd and profess'd, as
 ' they had Communicatory Letters from them
 ' to testifie, in all the Churches of the World;
 ' except only some few of the East, which as
 ' they had long ago revolted to *Arianism*, so
 ' they now oppos'd the Truth with yet more
 ' obstinacy and vehemence, but were by no
 ' means to be regarded and consider'd against
 ' the Consent and Authority of the Universal
 ' Church; that altho they could not be igno-
 ' rant how well his Majesty was acquainted
 ' with the Creed which the *Nicene* Fathers
 ' promulg'd, yet they thought it proper, up-
 ' on this occasion to send him the words of it;
 ' which they annex accordingly.]

How agreeable this Reply was to the Emper-
 our, and how exactly it squar'd with his own
 Judgment and Inclination is clear not only
 [from || his full assent to it,
T. L. 4. c. 4. when he receiv'd it,] but from
T. L. 4. c. 2. his precedent Actions and Re-
 solutions. [By the first Law
 he made] he recall'd * those banish'd Catholick
 Bishops his Predecessour had
S. L. 6. c. 3. not; [and, by the same Re-
 script, he restor'd to the

|| See Vales. upon the word ἐπιστάτωρ in his Note upon the place.

* It seems, Julian had not sent for them all home.

Churches,

Churches, the Clergy, the Widows, and the Virgins, those Profits and Privileges, which *Constantine*, or his Sons, had appropriated, and *Julian* had taken away; and because under the reign of his Predecessour some dissolute People, had either forc'd or persuaded some of the Sacred Virgins to marry them, he made it capital, not only to those who had presum'd to do either; but who had courted any of those Virgins, tho it were only with his Looks, to change her condition;] He shut up all the Heathen Temples, put an end to the Bloudy Sacrifices, [ordain'd Christianity to be the establish'd Religion of the S. L. 6. c. 3. Empire;] and, in a word, he exerted himself so resolutely and effectually against Gentilism, that the Pagan Priests were glad to run their heads into Holes, and the Philosophers to throw off their Gowns.

At the same time the Bishops and Principals of the several Church-Factions and Parties hustled to ingratiate themselves and their respective Causes and to prejudice the Emperour against those that dissented from them. On the part of the *Macedonians*, *Basil* of *Ancyra*, *Silvanus* of *Tarsus*, *Sophronius* of *Pompeopolis*, * *Pacinicus* of *Zela*, *Leontius* of *Comana*, *Callicrates* of *Claudiopolis*, and *Theophilus* of *Castabala* petition'd the Emperour to eject all such Bishops as asserted the Doctrine of Dissimilitude, and to let themselves have their

* See Vales. upon the place.

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Bishopricks. || But he sent them away with this Answer, *That he hated Quareling, and that they, and only they, who were seriously dispos'd to peace and unity, might assure themselves of his Affection and Esteem.* And this Reply prevented any more such bold and vexatious Importunities. The *Acacians*, on t'other hand, no sooner saw which way the Wind blew, but they got together at *Antioch*, where making *Meletius*, [(* reinstated in his S. I. 6. c. 4. Chair)] their Friend, whom the Emperour, then at *Antioch*, had made his Favourite, they declar'd for the Consubstantial Faith, and drew up their acknowledgment and confirmation of the *Nicene Creed*, confessing that the Word Consubstantial was not only very unexceptionable and

|| According to Sozomen (L. 6. c. 4.) they did not come themselves, acquainting his Majesty they were afraid they should be troublesome ; tho' they offer'd to wait upon his Majesty at their own Charge, if he commanded their Attendance ; but sent him in Writing their Congratulations upon his Accession, and with all their humble Request that he would either confirm the Ariminum and Seleucian Decrees, or letting things stand for the present as they did before those Decrees had pass'd, that he would call a general Council, leaving it to the Bishops to choose the place of meeting, and not appointing (See Vales. upon *μὴ δὲ ἄλλο κοινὸν ὕμνος*) any State-Commissioner or Inspectour to sit among them ; and, after the Example of the Emperour Constantius, curbing and controuling those who should set up for acting separately and making Parties.

* See Vales. upon the place.

significant,

significant, but likewise very necessary to be apply'd against the *Arians* and *Anomeans*; and this Declaration, with the *Nicene Creed* at the bottom of it, they presented to the Emperour by *Meletius*, subscrib'd by himself and Twenty-six other Bishops, among whom were *Eusebius* of *Samosata*, *Acacius* of *Casarea*, *Titus* of *Bosra*, *Pelagius* of *Laodicea*, [*Irenion* of *Gaza*,] and *S. L. 6. c. 4.* *Athanasius* of *Ancyra*. This Declaration is extant in *Sabinus's Synodical Collections*.

But these Advances soon terminated with the Life of this good Emperour, who had set his heart upon compleating a general Reconciliation and Union, and that by gentle Perswasions and engaging Motives; and under whom very probably the Church had recover'd her Primitive Simplicity and Purity, and the State its Ancient Splendour and Power, but that a suddain Obstruction or Suffocation [(whether, as some have *S. L. 6. c. 6.* said, it was the effect of eating a plentiful Supper, or Vapours excited by airing a room, newly-plaister'd, in which he lay)] translated him to an eternal Diadem almost as soon as he had bury'd his Predecessour: [Thus it is usual with our Heavenly Father to set *T. L. 4. c. 5.* Blessings before our Eyes, as it were, and then to take them away again. By the first Dispensation, he shews us how easily he can reward his sincere and obedient Servants,

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vants, and by the latter he prompts us to reflect upon our own Unworthiness, and reform.]

Jovian dy'd upon the Seventeenth of *February*, after a Reign of Seven Months, and a Life of Thirty-three Years : And Two Years and Five Months from the time, at which begin the Transactions of this third Book.

FINIS.

ADVERTISEMENT.

THE *Ax laid to the Root of the Tree* : Or, a Discourse wherein the Anabaptists *Mission* and *Ministry* are Examined and Disprov'd, their Arguments for it Refuted at large, their Grounds of Separation from the Church of *England* demonstrated to be *Slanders* ; and the *Manner* of them most justly *retorted* upon themselves, as altogether inconsistent with the Notion of a *Christian Church*, and so creating a Constant and Indelible *Prejudice* against *Communion* with them. Wherein likewise the *Unity* of the Church, and *Evangelical Priesthood* are asserted against them and all other *Sectaries*, of whatsoever Denomination. London, Printed for, and are to be Sold by, G. Sawbridge, at the *Three Flower D' Lucas* in Little-Britain, 1706. Price Bound 6 s.

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